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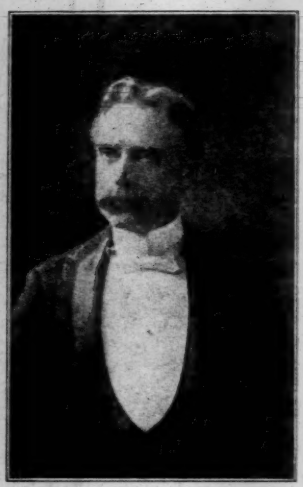

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—FEBRUARY, 1912.—NO. 2.

THE DEVELOPMENT OF THE BASILICA STYLE.

V. Clerical Studies in Christian Art.

EVEN before the peace of Constantine, the Christians, during the intervals between the persecutions, enjoyed seasons of quiet when they could practise their religion more or less openly. To these times date back the first examples of Christian churches, including those modest houses of worship, the early oratories which were one by one destroyed through the ruthless action of the Roman emperors.

Among the oldest churches to be noted here are the church of SS. Peter and Paul; the forty churches existing in Rome according to Octavius of Milelvi, but destroyed by Diocletian; the church consecrated by Pope St. Calistus I, on the site of a tavern once famous as "taberna meritoria," or house of rest for veterans, which after sundry transformations became the actual basilica of S. Maria in Trastevere (St. Mary's over Tiber).

The great art of the basilicas takes its rise, however, with the peace of Constantine (A. D. 313), when the Church issued from the Catacombs with her own recognized legal personality, with consciousness of liberty, and enthusiasm for that victory which had overcome the world: "haec est victoria nostra quae vincit mundum, fides nostra."

The Christians needed to practise their worship in a public and solemn manner; they needed to gather themselves together in the sense of *ecclesia* (from ἐκκαλέω), in roomy quarters, for they were now many in number. Thus, amid the temples of pagan Rome, small, and nearly deserted, spring up the Christian basilicas.

Basilica is a word of Greek origin, and signifies *βασιλική, στοὰ βασιλέως*, or place where justice had to be administered by the leading archon: *ἀρχων βασιλεύς*. Latinized, the term also availed to denote the civil tribunals and places of exchange or of public assemblies: "basilica Porcia, Aemilia, Sempronia, Iulia, Ulphia, Constantiniana," etc. The name was then applied to the first Christian churches; perhaps, because they grew out of the civil basilicas, or had some analogy of architectural design therewith, or some relation to such public assemblies, or a suggestion that the house of the Lord was a "royal" house, forasmuch as in it they served the King of kings: "domus Domini, quia in ea Regi regum servitur." At least such is the explanation proposed by St. Isidore, and accepted by Durando.

What is the structural origin, the architectural principle, of the basilicas? This question rests open to several opinions, and has invited various explanations; which can be reduced in the main to these four. At first it was believed that the primitive Christian basilicas were simply the civil basilicas transformed. It seemed quite a natural process for the early Christians to think of stepping into the Roman basilicas and then transforming them, after certain minor changes, into Christian churches. How aptly those basilicas lent themselves to existing needs! They were large, decorous, void of vain luxury, and free from offensive associations and precedents. Formerly they had served for public gatherings where common interests were treated, where justice was administered; now they would have continued to bring the people together, but no longer for the transaction of material business; nay rather, for concerns of the spirit, and the administration of a new kind of justice, more true, more holy, divine.

This view is held by Ciampini, Nibby, Canina, Kraus, Melani, and other historians of Christian art. It is no longer accepted, however, because not all the Christian basilicas answer to the type of the civil basilicas. Among the Christian basilicas, some presented open access, others were enclosed; some had the apse, others lacked it; some had upper galleries, others none. Furthermore, the architecture of the Christian basilicas is fragmentary, and frequently indicates that it is made up of structural pieces from various pagan buildings previously standing.

A second view is that presented by Professor Brown, who advances the hypothesis that the origin of the basilica should be sought in the "cella memoriae" of the Catacombs. He dwells especially on the analogy offered by the "cella trichora" of St. Calistus and St. Soter. But over against this theory, Marucchi argues that observation tends to show that the ancient basilicas very rarely had that form of analogy to the Latin cross, now frequently used in modern churches.

The third view is offered by P. Grisar. He, together with Schultze, Deiho and Kirsel, is of the opinion that the basilicas have their origin entirely in a development out of private houses. According to him, since the gatherings of Christian worship were held in the peristylium, or open courtyard surrounded by porches, the tablinum, at the rear, became the presbyterium for the bishops and minor clergy, whilst the atrium served for catechumens and penitents. Only, objects O. Pantalini, these advocates forget that the peristyle and the atrium were on the ground floor, whereas the sacred synaxes were ordinarily held in the upper chambers of houses. Indeed it would have been far from prudent, at least so long as there was any danger of open or secret persecution, to gather the faithful in the court of entrance and in the peristyle, within view of the public street.

A fourth opinion is maintained by De Lastyria, Crostarosa, Marucchi and many other recent and authoritative writers, to the effect that the Christian basilica both reproduces, in some features, the Roman private house, in which the first liturgical assemblies were held, and also reflects, in other features, the public or private basilica. This latter opinion is the one most deserving of attention.

Form of the Basilica.

The pagan basilica was fashioned as follows: there was a hall divided lengthwise by two rows of columns. The rear of the larger nave expanded in circular or polygonal shape, and constituted the apse, where was erected the tribunal. Entrance to the basilica was barred by a vestibule. According to the usual arrangemnet of the Roman house, there was the entry, the atrium, with rooms round about; the peristyle, and in the background the great hall, tablinum.

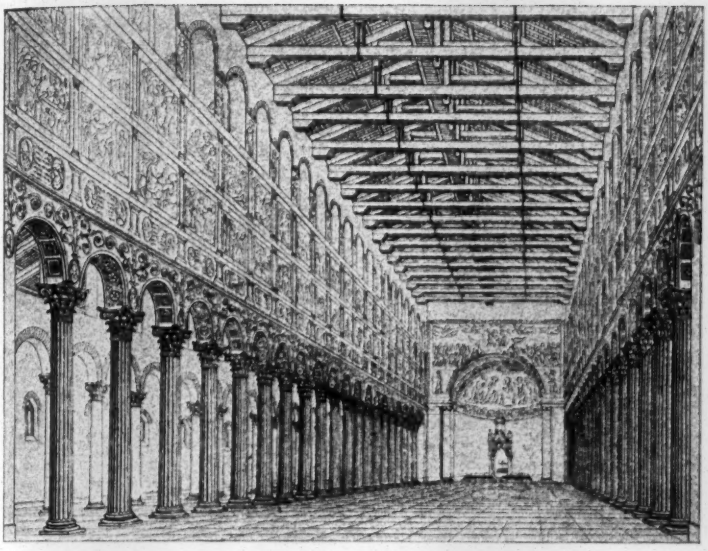
Bearing this simple plan in mind, it is easy to grasp the structural design of the Christian basilica. One entered the vestibule, or pronaos, which opened upon the court in the form of a cloistered passage. Here, just as in case of the Roman houses with their impluvium, there was a basin of water for the ablutions of the faithful (*cantharus* or *labrum*). Next came the peristyle, called the narthex, where the catechumens were shut in, and the penitents, who could not participate in the divine mysteries. Under this line of porches there opened three doors, corresponding to the three naves of the basilica. The middle nave served for the clergy, the right nave for men, and the left for women. Toward the (eastern) end of the central nave, there was the *schola cantorum*, closed in by a marble partition and lattice work; whilst on the right and on the left were two ambos for the reading and interpretation of the Epistle and Gospel. The naves terminated in the sanctuary (*bema*), in form of an apse with seats for the clergy, and the cathedra, or bishop's chair.

In the centre of the sanctuary rose the altar, built over the tomb of a martyr, or containing distinguished relics. Above the altar, beneath a canopy supported by four columns, was set or hung the ciborium, covered with veils, and holding the Blessed Sacrament.

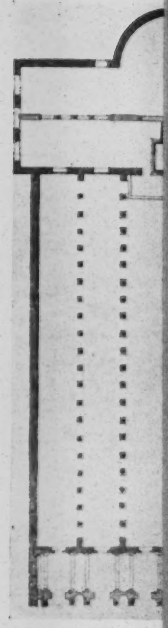
The *schola cantorum* was separated from the altar by the *pergula*, that is an architrave of marble or of wood, sustained by pillars. From this derives the iconostasis of the Greeks, and it also accounts for certain parapets at the entrance of the sanctuary, which we find in later times. A notable example of it is to be found in St. Mark's at Venice. The *pergula* served for the suspension of lamps and ex-votos.

The separate spaces reserved for men or for women were curtained off. For persons of distinction, there were sections reserved like the senatorium or the matroneum. These tribunes were retained from the arrangement in the civil basilicas, although they were not always raised above the nave in the galleries.

The most common forms of basilicas show three naves; but there are not a few with a single nave; others have five, and there are a few with more than five naves.



Basilica of St. Paul, Rome.



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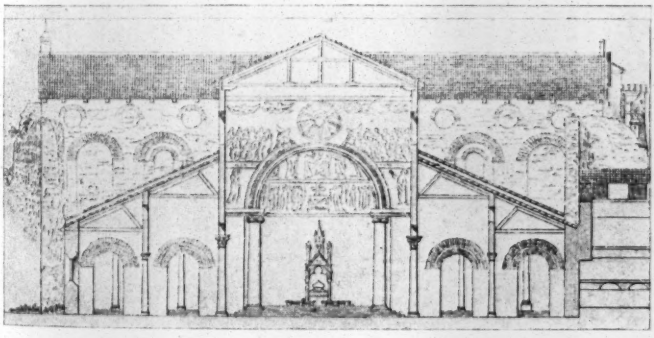
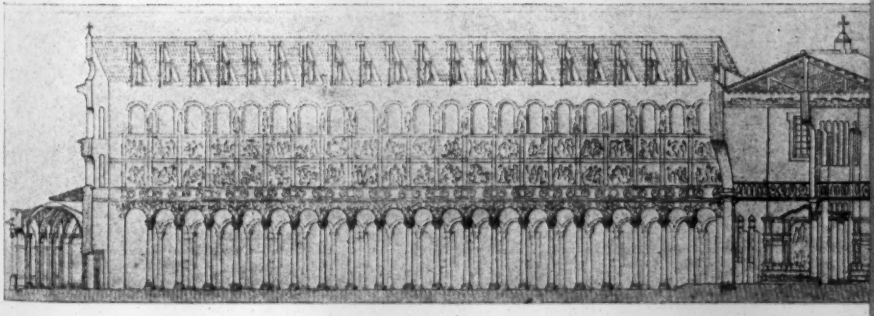
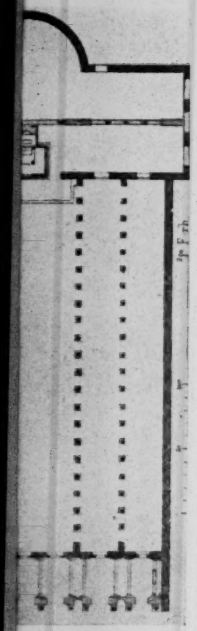


Cross Section of St. Paul's

The Old Basilica of S

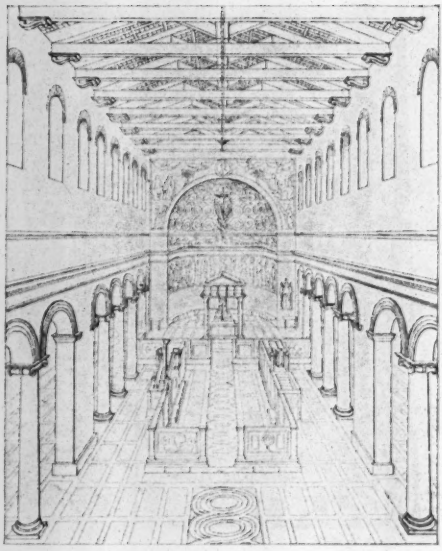


Longitudinal Section of St. Paul's

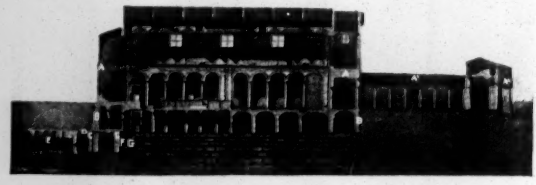


of St. Paul's

Paul outside the Walls



Basilica of S. Clemente, Rome.



Section showing the Various Stratifications in S. Clemente.

A A—Present Basilica
A 1—Atrium of Present Basilica
A 2—Entrance to Atrium
B B—Fourth Century Basilica
C C--Dominicum Clementis [I Century]
D—Ambulacrum
E—Temple of Mithras
F—Wall of Imperial Period
G—Wall of Republican or Kingly Period.

Often these naves are crossed at the end by another nave, the transept. This construction gave to the plan of the church the form of a Latin cross. The great arch which bounded the central nave at the transept, was called the triumphal arch. The transept frequently terminated in two lateral apses, in which the Divine Sacrifice began and ended (prothesis and apodosis).

Of the basilicas *extra muros,* the most noteworthy in some respects is that of SS. Calistus and Cecilia, restored by De Rossi, and styled by Cardinal Parocchi the "Sistine Chapel of the Catacombs". Among the urban basilicas, the oldest is St. Pudentiana. It was constructed out of a private oratory in the house of the Senator Pudens, and in course of time underwent several transformations. It still preserves its original great apse with the wonderful mosaic masterpiece of its kind, belonging to the early Christian epoch.

The basilica of St. John Lateran, "caput urbis et orbis," was erected in 314 and completed in 335. Subsequently it was restored and practically rebuilt in its present form.

St. Agnes outside the Walls, on the Via Nomentana; St. Mary Major, St. Lawrence outside the Walls, are also very ancient. Yet these, too, like all the other early basilicas, underwent additions, repairs, and alterations. The basilica of St. Lawrence was founded by Constantine. Honorius III doubled its dimensions and reversed the plan, insomuch that the ancient narthex has now become a rear choir, ultimately beautified with wonderful skill and artistic taste by R. Cattaneo, and transformed into a funeral chapel by Pope Pius IX.

The original basilica of St. Peter's has been altogether effaced. The present structure was begun by Nicholas V, and continued by the chief artists of the Renaissance.

The old basilica of St. Paul outside the Walls was the next to be built and was completed in 408. Later it was rebuilt with the remains of the Basilica Emilia. Destroyed in great part by fire, it revived with stately splendor, becoming enriched with a magnificent court of entrance, having monolith columns.

The beautiful and lively springtide of the basilican style of building continued to produce its marble bloom even later, until the influence and encroachments of Oriental art refashioned the character of Roman art, already enervated and corrupt, into the Byzantine moulds.

I may here mention St. Clement's, which was once deemed the most perfect type of early basilica. At present, in the light of archeological discoveries dating from 1858 and later, St. Clement's is found to be a reconstruction made by Paschal II (1099-1118), over a very ancient basilica that had stood beneath, adorned with precious frescoes. I may mention also St. Praxedes in Rome, and St. Apollinaris in Classe, and the New St. Apollinaris in Ravenna. But in these latter instances, while the total effect is still that of the traditional basilicas, the particular details become animated and refashioned under the genius of Byzantium.

If we were to analyze the style of the basilicas, it should have to be classed as Roman decadent style. The name of "fragmentary style" has been applied to it, since it is a product of structural components (columns, capitals, entablatures, etc.) taken from the demolition or the ruins of manifold Roman monuments. These components are utilized and put together with freedom, and without precise attention to the epoch, order, or character concerned. In fact, they become subsidiary instruments of a great new idea, turning one's thoughts back to that boldly distinctive psychological condition which belongs to the primitive Church, and which assimilates and sanctifies all the good materials in Roman culture; nay, reanimates and elevates them under a new spirit of power and conquest.

In the columns of St. Clement's we find a noteworthy innovation, the pilasters which alternate with the pillars in sustaining the vault. From this type of pilaster will be later evolved the complex or polystyle columns, a peculiarly characteristic and splendid architectural feature of the Romanesque and Gothic art.

Baptisteries and Mausoleums.

The most important forms of architecture developed after the peace of Constantine are the baptistery and the mausoleum. In these we can observe plainly the introduction of favorite round or polygonal forms of construction.

As baptism was administered generally by immersion, it must have been quite natural to utilize parts of the baths, such as the *piscina* (pool), or the *frigidarium* (cooling-room)

in the appointment of the baptistery. The baptisteries of this origin are small temples with one or two basins for the ablutions and the administration of the Sacrament of regeneration; and are covered with a cupola. The architectural principles prevailing in these buildings are always those of the decadent art of Rome, with some liberty of motives proper to that special fragmentary style described above.

Particularly remarkable is the baptistery of St. John Lateran, commonly called after Constantine because it was supposed to have been erected by him to receive baptism. At all events, the style of construction is of the fourth century. Similar examples of architecture are the baptisteries of the Orthodox and of the Arians at Ravenna.

The mausoleums recall the pagan type, as in the tomb of Cecilia Metella and Hadrian's Mole. Noteworthy are those of St. Constantia and of St. Helena.

The circular form was also adopted for other buildings, such as the church of St. Stephen built at the end of the fourth century, and apparently upon a pagan substructure, the *macellum magnum.*

A word may here be in place regarding the works of sculpture belonging to this same period. The peace of the Church gave a certain impulse to this form of art; and though the age is regarded as one of decadence, the Christian religion, while it adopted an inferior form, nevertheless gave unmistakeable expression to noble inspirations. The most famous work of the period is the statue of St. Peter in bronze, in the great Vatican basilica. For a thousand years and more, religious throngs have passed before it, kissing the foot of the Prince of the Apostles. The statue is a work of the fifth century, and has an attitude abounding in serene majesty. The Lateran Museum also posseses two exceedingly valuable works—the Good Shepherd, marked by radiant grace, and the statue of St. Hippolytus.

The early Christian sculpture, however, was employed not for isolated statues so much, as for the bas-reliefs which served to decorate the multitude of sarcophagi in the crypts, basilicas, and cemeteries.

The Christian sarcophagi of the first three centuries were of pagan manufacture and are in no way remarkable as works

of art. The figures, like the inscriptions, are usually of the conventional pagan type, although of course such only as could not offend Christian sentiment. In some cases they are especially designed for their purpose.

After emerging from the Catacombs, the art of the Christians follows the decadent mood and shares the vicissitudes of the times, passing from those beautiful and sober creations which unfold themselves with a certain harmony about the walls of the sarcophagus, into jumbled, confused and coarse phases, all betokening that peculiar funeral architecture whose constituents are miniature columns, reduced arches, and tympana. Now and then a medallion is designed to depict the dead.

At this point special mention is in order for the diptychs. These were wooden tablets with hinges, outwardly adorned with intaglios and bas-reliefs in ivory or metal, and inwardly fashioned in wax. They served to mark the daily mutations of the liturgical prayers, and for other memoranda. They are called diptychs because commonly they consist of two tablets; although sometimes they contained more, and thus there were triptychs, pentatychs, polyptychs, etc. They are really of pagan origin, but were widely used for a new purpose by the primitive Christians.

Out of these grew the special iconography of the polyptyque art, with its painted panels and intaglios. We may cite the diptych of Probus (406), in the Cathedral of Aosta; that in the Cathedral of Milan, dating back, perchance, to the fourth century, and that of St. Michael, from the fifth century (British Museum).

Painting, on issuing from the Catacombs, turns to mosaic art, wherewith it decorated the vaults of the apses in the basilicas. We have also some examples of frescoes, but these are decidedly less important than the mosaics. In this form art begins to celebrate the triumph of the Church by exhibiting depths of golden splendor and brilliant azure skies. In place of the half concealed symbols, in which Christian art spoke during the persecutions, it now substitutes great luminous compositions which glorify Christ and his work; portraying the figures of the Saviour and the Apostles with idealizing effects, and achieving some beautiful pictures based on the Apocalypse of St. John.

THEOLOGICAL SARCOPHAGUS
(LATERAN MUSEUM, ROME.)

SAINT PETER
(ST. PETER'S, ROME. BRONZE STATUE OF THE FIFTH CENTURY[?])

THE GOOD SHEPHERD
(LATERAN MUSEUM. A WORK OF THE EARLY CHRISTIAN PERIOD)

CHRIST WITH THE APOSTLES
(MOSAIC OF 384-398, IN THE CHURCH OF ST. PUDENTIANA, ROME.)

MOSAIC OF SS. COSMAS AND DAMIAN, ROME. (VI. CENTURY)

The mosaic art stays inferior to the fresco by reason of a certain hardness of lines, since it is subject to all the technical difficulties that impede fineness of execution and truthfulness of expression; yet the mosaics excel the frescoes in solidity, permanency, and pomp.

The mosaic technique was twofold—tesselated or "musive" work, which is composed of small regular cubes of marble; and work that is *sectile*, formed of irregular fragments.

The form, of course, is that of the Roman decadence; but whilst the figures are somewhat stiff, the thought manifests itself grandly and vigorously; and those personages who are depicted in the toga, with the bearings of Roman senators, are full of nobility.

The countenances reflect the study of new types, and there is a radiancy of Christian inspiration, beyond the fetters of the classic habits. The pagan mosaics were limited to areas divided by geometric figures; but the Christian mosaics are spread out over uniform backgrounds, of ample range, and expanded by some newness of ideas.

The most frequent themes are Christ, the Blessed Virgin, the Apostles, the Saints, and the symbols of the Apocalypse, the Holy City of Jerusalem, Bethlehem, the mystic lambs, palms, crosses, rivers, etc.

The background is generally azure, and the space occupied by the figures is composed either of clouds or of a green meadow decked with blossoms and lambs.

The most beautiful mosaic, already referred to, is that of St. Pudentiana at Rome, dating from the fourth century, and, in particular, from the epoch of Pope Cyriac (384-98).

The mosaic of St. Constantius also dates back to the fourth century. To the fifth century belong some mosaics of St. Mary Major's; and to the sixth century, various mosaics of Ravenna, together with that of SS. Cosmas and Damian, executed from 526 to 530: which may be said to mark the closing cycle of Roman mosaic art.

Henceforth, accordingly, the mosaic art of Christian Rome, already a declining art, will revive with a new grace, and rise again with freshly smiling features, now typified in the art of Byzantium.

CELSO COSTANTINI.

Florence, Italy.

THE CARDINALS OF THE HOLY ROMAN CHURCH.

(*Second Article.*)

Dignity of Cardinals.

IN the Church, as in every organized society, there are various ranks or grades. Marks of honor and dignity are given to some and withheld from others. In apportioning the relative rank or dignity of her ministers the Church pays due regard to the sacramental character imprinted by ordination. For this reason the bishop occupies a higher place than a priest, and a priest precedes a lay person. As the power of orders exists chiefly for the spiritual and invisible element of the Church, the sanctification of souls, the Church, as a visible society, naturally places greater stress, in assigning external honor and preëminence, on the possession of the power of jurisdiction, which regards the external and visible element, the government of the faithful. Jurisdiction, therefore, not Sacred Orders, is the principal factor to be considered in estimating ecclesiastical dignity and honor.[1] The more extensive the power of jurisdiction belonging to any office, the higher the relative rank and dignity of the incumbent of that office. Because of his wider jurisdiction an archbishop precedes a bishop, who is his equal in point of Sacred Orders. For the same reason the archpriest gave place to the archdeacon, who, inferior by ordination, was his superior in jurisdiction.

A cardinal assists the Roman Pontiff in governing the universal Church. His jurisdiction being world-wide, it follows that his dignity is far superior to a bishop's, whose power extends over a single diocese. No prelate has wider powers of jurisdiction than a cardinal, and consequently none surpasses him in dignity. Leo X (Const. *Superna*) expressly states: "After the Supreme Pontiff, the cardinals of the Holy Roman Church precede in honor and dignity all others in the Church." Nearly a century before (1428), Eugene IV, in the Constitution *In Eminenti*, sharply reproved those who contested the preëminence of the cardinalate. He asserted that the cardin-

[1] Santi, T. I, p. 288.

alitial dignity was greater and more sublime than that of a bishop, archbishop, or patriarch.

The cardinalate has been the pinnacle of ecclesiastical dignity for at least seven centuries. Some writers, following the teaching of Eugene IV, in the much quoted *In Eminenti*, assert that it always enjoyed this preëminence. It is historically true that the forbears of the cardinals, the clergy of the ancient Roman presbytery, were treated with marked distinction by bishops, especially during the vacancy of the Papal chair. On the other hand, the fact that in the Council of Rome (1015) archbishops, and even bishops of earlier consecration, signed the decrees before the cardinals would seem to point to a different conclusion.[2] By the time of the celebration of the first and second Councils of Lyons (1245 and 1274) their commanding position was well established, for in these assemblages they took precedence over bishops, metropolitans, and patriarchs.[3]

This preëminence was first accorded to cardinal bishops and soon after to all cardinals, irrespective of their order in the College. This, no doubt, was largely due to the fact that the exclusive right of electing the Pope was vested in the cardinal bishops by Nicholas II (1059). Later, in 1179, Alexander III gave every cardinal an equal voice in the Conclave. Another important factor in establishing their permanent superiority over the episcopate was the fact that they were frequently sent abroad as papal legates, in which capacity both bishops and archbishops were obliged to show them temporary reverence and obedience. A third reason was that they became the sole and exclusive counsellors of the Roman Pontiff.

Privileges of Cardinals.

On account of their dignity and position, the cardinals enjoy many important privileges. Of the two or three hundred distinctions which some canonists claim for the members of the Sacred College I shall select several of the more important and striking.

[2] Idem, ib., p. 287.

[3] Ferrarris, art. II, par. 5-9.

1. The right to an active and passive voice in papal elections, provided he has received deaconship. This right is not lost even if the cardinal has been excommunicated by the deceased Pope. Cardinals who have been canonically deposed, or who have resigned the dignity, cannot take part in the conclave.

2. The right to a place and vote in General Councils.

3. They have precedence everywhere over all other prelates in the Church. Even in his own cathedral the bishop must yield his throne to a cardinal and cover his rochet as a sign of his temporarily eclipsed jurisdiction.

4. The right to the title of "Most Eminent", and "Eminence"; also the exclusive privilege of wearing the red hat,[4] biretta, and zuchetto.

5. The cardinals, even when simply priests or deacons by ordination, share all the honorary distinctions of the episcopate, v. g. portable altar, use of pontificals, power to grant indulgences,[5] choice of confessor, pectoral cross,[6] faculty to bless the people with the triple sign of the cross, etc. They can confer tonsure and minor orders on the clerics belonging to their titular church.

6. Their controversies are decided by the Pope; no general sentence of excommunication or interdict affects a cardinal, unless he is specifically mentioned in the edict. They are protected against personal injury by a special reserved censure launched against all who directly or indirectly persecute, mutilate, imprison, or expel them from their post of duty.[7]

7. They enjoy the *oraculum vivae vocis*, that is, when a cardinal asserts that the Pope has granted him orally some favor, his word is accepted without further proof, and the proper Congregation issues the official documents at his request.

[4] The permission to use the red hat was granted to secular cardinals by Innocent IV in 1245, to religious cardinals by Gregory XIV in 1591. The red biretta dates from the time of Paul II, 1464.

[5] A cardinal can grant a partial indulgence of 200 days in his titular church and diocese. (S. C. Indulg. 28 Aug., 1903). An indulgence of fifty days is given to those who kiss his ring. (Decree of Holy Office, 18 March, 1909).

[6] Cardinals, even cardinal deacons, wear the pectoral cross everywhere, even in the presence of the Pope. (Pius X, Motu Proprio, 25 May, 1905.)

[7] Const. *Apostolicae Sedis*, I, 5.

8. The cardinals alone are competent to act as legates *a latere*, the highest post in the papal diplomatic service. Moreover, as no one but a cardinal has been elected Pope for the last 533 years, they are practically justified in considering themselves the heirs apparent of the papacy.[8]

A Cardinal's Correspondence.

On the day of his admission to the Sacred College the new cardinal is expected to write letters to all his brother cardinals who were not present at the Consistory, and also to all Catholic sovereigns, notifying them officially of his promotion to the cardinalate. Every year before Christmas he is likewise obliged to send a letter to each cardinal and ruler conveying the compliments of the season and expressing his good wishes for the coming year. For his guidance in the rigid laws of court etiquette each cardinal receives from the Secretary of the Ceremonial Congregation a formulary containing form letters suitable to these occasions, with the proper mode of address to be employed in writing to these exalted personages.

The letters addressed to Catholic rulers are handed unsealed to their respective ambassadors who forward them immediately. A copy of the reply must be filed with the secretary of the Ceremonial Congregation. The letters to the cardinals who were absent from the Consistory are left with the Cardinal Secretary of State for transmission. I append a few specimens of these letters. The style may appear somewhat stilted, unless it be borne in mind that they are ceremonial letters exchanged between the highest dignitaries of the world, in lands where the conventions and laws of etiquette, like the laws of the Medes and Persians, may not be broken.

1. Letter announcing elevation to a brother cardinal:

My Most Honored, Eminent and Reverend Lord:

His Holiness, in the consistory held in the Apostolic Palace of the Vatican on the 22d of this month, deigned to raise me to the cardinalitial dignity.

While in the act of sending to Your Eminence the announcement of my promotion I do not hesitate to express to you the satis-

[8] Even the sample ballot given in the recent Constitutions on papal elections indicates this, for it reads, "Eligo . . . *Cardinalem*," etc. in "Summum Pontificem."

faction I experience in being a colleague of Your Eminence, who so deservedly fills the high dignity which I recognize as due solely to the benignity of the Holy Father.

May it please Your Eminence to receive with your well-known kindness my respectful duty, and while declaring myself ever ready to fulfill your commands, I have the honor to offer you the expression of that profound veneration with which I humbly kiss your hands, and beg to affirm myself

The true and most humble and devoted servant
of Your Eminence,

DOMENICO CARDINALE JACOBINI,
Apostolic Pro-Nuncio.

Lisbon, 27 June, 1896.

2. Answer to the above:

My Most Honored, Eminent and Reverend Lord:

The many important offices exercised by Your Eminence in the service of the Holy See and of the Church have merited for you elevation to the cardinalitial dignity, conferred on you by His Holiness in the Consistory of the 22d of this month. While congratulating Your Eminence on the lofty promotion I am at once pleased and honored to be able to number you among my venerated colleagues.

Accept, Your Eminence, my good wishes and the protestations of sincere respect with which, humbly kissing your hands, I beg to declare myself,

The true and most humble and devoted servant
of Your Eminence,

G. CARD. ALOISI-MASELLA.

Rome, 28 June, 1896.

3. Letter to an Emperor announcing elevation to the cardinalate:

Sacred Imperial Majesty:

By an act of special benignity Our Holy Father, in a consistory held this morning, deigned to raise my humble person to the high dignity of the cardinalate of the Holy Roman Church.

I regard myself highly fortunate to be able to derive from this signal and supreme favor the occasion to present myself at the throne of Your Sacred Imperial Majesty to impart by this most respectful letter the official announcement of the honor conferred

on me, and to offer you at the same time the reverent homage of sincere devotion and deepest respect.

I beg Your Majesty to accept my humble duty and to take me under your high protection, permitting me in the meantime to declare myself with profoundest reverence, in the widest terms,

The very humble, devoted and obliged servant
of Your Sacred Imperial Majesty,

N. CARDINAL N.

4. Answer to the above:

Eminence:

With pleasure I have learned from the letter received from Your Eminence of your promotion to the cardinalitial dignity.

From my heart I rejoice with Your Eminence on this precious pledge which the Holy Father has publicly given you of his special esteem and benevolence. To my congratulations I join my thanks for the noble expressions with which you have made known to me an event so honorable to you, and with perfect esteem, I am,

Your Eminence's most devoted

N.

5. Christmas letter to a brother cardinal:

My Most Honored, Eminent and Reverend Lord:

I seize with pleasure the happy recurrence of this holy Christmas feast and of the New Year to address myself to Your Eminence, and to renew the expression of my boundless regard for you, wishing you an abundance of heavenly favors from the Divine Infant, and a long and prosperous life for the dignity of the Sacred Purple and the spread of our Holy Mother, the Church.

I thank you, moreover, for the good wishes which Your Eminence with great kindness is now sending me, and I cannot but esteem myself honored by them, while humbly kissing your hands, I affirm myself to be

The true and most humble and devoted servant
of Your Eminence,

N. CARDINAL N.

6. Christmas letter to a Catholic king:

Sacred Royal Majesty:

The recurrence of this Christmas solemnity affords me a happy occasion to present myself at the throne of Your Majesty, and to

offer this new testimony of my respectful reverence. On this fortunate occasion, from my heart I implore the Divine Redeemer to shower on Your Majesty's august person and on the Royal Family the abundance of His heavenly gifts and blessings, so that Your Majesty, in the coming year and in the many other years which Divine Providence may grant you for the welfare of your subjects, may experience all those joys and consolations which your magnanimous heart can desire.

Pray, receive with benignity my respectful and sincere wishes, and vouchsafe to allow me, while presenting to you my deepest and reverent homage, to have the high honor to profess myself,

The very humble, devoted and obliged servant
Of Your Sacred Royal Majesty,

N. CARDINAL N.

7. Response to the preceding letter:

We have received with particular thankfulness the good wishes which Your Eminence courteously sent us at the recurrence of the holy Christmas festivals. While extending sincere thanks, we desire that Your Eminence may be persuaded that fervid indeed are the prayers that we raise to God for your continued prosperity, and we avail ourselves with pleasure of this opportunity to assure Your Eminence of our most distinguished consideration.

Your Eminence's most devoted

N.

8. Letter to an Ambassador enclosing a letter to a Sovereign:

Excellency:

I take the liberty of sending to Your Excellency the enclosed parcel addressed to the Minister of Foreign Affairs and to the President of the Council of Ministers. It contains the letters of felicitation, which every year, on similar occasions, I have had the honor to send to their Majesties the King and Queen.

I hope that you will forward them as soon as possible, and in that assurance I thank you in advance, and beg you to accept the pledge of my most distinguished esteem and regard, with which I have the honor to be, etc.

A CARDINAL'S WARDROBE.

In this paper only a summary description [9] of the somewhat extensive wardrobe of a secular prince of the Church

[9] Cf. Nainfa, *The Costume of Prelates*, for extensive treatment of this topic.

may be given. While the distinctive color of a secular cardinal's dress is scarlet red, the cardinals belonging to religious orders retain the color of their former habits. Thus the outer robes of a Carthusian cardinal are white; an Augustinian wears black; a Franciscan, gray; a Capuchin, chestnut; a Dominican, black and white. All cardinals wear the scarlet skull cap, biretta, and hat. In the following list there will be frequent mention of purple garments. This color is worn by the cardinals as a sign of mourning, during the penitential season, at funerals, and during the vacancy of the Holy See.

A cardinal's wardrobe contains:

1. Two black cloth cassocks, with scarlet trimmings, i. e. buttons, buttonholes, linings, etc. The lighter cassock is worn in summer, the heavier in winter. They are used on ordinary occasions.

2. Five choir cassocks for public ceremonies. These are similar in shape to the ordinary cassock with the addition of a train. Two are made of cloth for winter wear, scarlet and purple; three are of watered silk, scarlet, purple, and rose color. This last is worn only on Laetare and Gaudete Sundays.

3. Two (heavy and light) black simars (*zimarra*), with red trimmings, for house wear.

4. Two watered-silk cloaks (*ferraiolone*), red and purple, for official occasions. Also two large cloth cloaks, red and purple, for winter wear.

5. Five mozzettas, and five mantellettas to match the choir cassocks. In Rome the cardinals wear the mozzetta over the mantelletta, except in their titular churches, when it is worn immediately over the rochet.

6. Two silk cappae magnae, red and purple. Also a cloth cappa magna for Good Friday services. In summer the fur cape of this garment is replaced by a silk cape.

7. Three silk cinctures, red, purple, and rose color, with gold tassels. These are worn with the choir cassocks. With the ordinary cassock a red silk cincture ending in a red fringe is worn.

8. Two red birettas, silk and cloth. These birettas have three points with a loop of thread at the junction in place of a tuft or pompon. Also a red skull cap and red rabbi.

9. Four hats: (a) the red hat received at his elevation; (b) the ordinary Roman clerical hat, black, with a red and gold cord around the crown; (c) a red hat worn with the choir cassock outside the church; (d) a large straw silk-covered hat which is held over his head during an open-air procession of the Blessed Sacrament.

10. Four pair of gloves, sandals, and stockings. These are made in the liturgical colors, white, red, green, and violet. They are worn only during the celebration of Pontifical Mass and correspond to the color of the vestments. They are not worn with black vestments.

11. Three mitres, white, golden, and precious; a crozier; pectoral cross; rochet; sapphire ring with the arms of the Pope engraved on the inside.

12. A cardinal wears red stockings. On ordinary occasions he wears black shoes tipped with red, and gold buckles. When in choir costume the shoes are of red leather.

A Cardinal's Duties.

The chief duty of the cardinals is to assist the ruling Pontiff in the government of the universal Church. They afford him this assistance by acting as members of the great Roman Congregations and Commissions, and by directing the activities of several important offices in the papal court. As a full commentary on the history and scope of these Congregations has recently appeared in these pages,[10] it will suffice to give here the following table, showing the number[11] of cardinals attached to each congregation, together with a succinct statement of the matters over which each congregation exercises jurisdiction.

[10] Ecclesiastical Review, 1909, passim.

[11] I give the number of cardinals attached to each Congregation, etc. as mentioned in the *Acta Apostolicae Sedis*, Vol. 1, pp. 109 ff. The Constitution, *Sapienti Consilio*, which treats *in extenso* of the functions of the Congregations, is given in the same volume, pp. 7-108.

A. THE CONGREGATIONS.

Name.	*Cardinals.*	*Jurisdiction.*
1. Holy Office.	9.	guards purity of faith and morals; heresy; indulgences; Pauline privilege; dogmatic teaching of sacraments; dispensations from impediment of mixed religion and disparity of worship, etc.
2. Consistorial.	15.	business transacted in consistory; competency of other congregations; examines reports of bishops; erects diocese and nominates bishops for places not subject to Propaganda.
3. Sacraments.	10.	discipline of sacraments; validity of marriages and ordinations; matrimonial dispensations.
4. Council.	22.	discipline of clergy and people; observance of precepts of the church; revision of local councils, etc.
5. Religious.	8.	affairs of religious orders and congregations of both sexes.
6. Propaganda.	24.	ecclesiastical affairs in countries not under the common law of the church.
Oriental Rites.	17.	for Eastern nations.
7. Index.	27.	examination and prohibition of books dangerous to faith and morals.
8. Sacred Rites.	28.	ceremonies of Mass, Office and Sacraments; liturgical books; canonization of saints.
9. Ceremonial.	15.	regulates papal and cardinalitial ceremonies, questions of precedence.
10. Extr. Eccl. Affairs.	16.	relation of church and state; concordats.
11. Studies.	28.	education in Catholic Universities; grants degrees; erects new universities.

B. PONTIFICAL COMMISSIONS.

Cardinals.	*Name.*
5.	Bible Studies.
16.	Codification of Canon Law.
2.	Historical Studies.
8.	Administration of Peter's Pence.
9.	Fabric of St. Peter's Basilica.
6.	Preservation of the Faith in Rome.
1.	Sacred Archeology.

C. TRIBUNALS AND OFFICES.

Cardinals.	*Name.*	*Duties.*
6.	Segnatura.	Supreme court of the church; appeals from Rota.
1.	Penitentiary.	cases of conscience; dispensations *in foro interno.*
1.	Chancery.	expedition of papal bulls for major benefices.
1.	Datary.	examination for, and bestowal of, minor benefices reserved to the Holy See.
1.	Apostolic Chamber.	administration of finances of Holy See.
1.	Sec'y of State.	diplomatic relations; ecclesiastical decorations.
1.	Vicariate of Rome.	administration of Roman diocese and district.

Besides the foregoing, six cardinals rule the suburban dioceses of Rome; one is Prefect of the Apostolic Palaces, another Prefect of the Vatican Archives, a third Librarian of the Roman Church. There is also a Cardinal Archpriest at the Lateran, St. Peter's and St. Mary Major's.

Practically all of the work of the Congregations and other departments of the papal administration falls on the shoulders of the cardinals resident in Rome. The cardinals who reside abroad are busied with the government of large and populous dioceses, and it is only occasionally that they are able to assist in any way their overworked brethren in the Eternal City. The cardinal in curia serves on at least one, generally on three or four, and frequently on as many as eight, Congregations. Moreover they act as Protectors of the numerous religious orders and congregations, in which capacity they exercise their good offices in maintaining peace in the community and shielding it from injustice and oppression.[12]

They must look after the interests of their titular churches, and are also obliged to attend the various consistories, the solemn papal functions in St. Peter's, and the religious ceremonies, or chapels, presided over by the Pope in the Vatican.

[12] Aichner, p. 498.

Not infrequently they are sent as Legates, to represent the Holy Father at important religious gatherings, such as a Eucharistic Congress. Finally, they are in constant demand to add solemnity to the endless series of Roman feasts by officiating at Mass, Benediction, and distribution of Holy Communion.

Space will not permit more than a mere mention of the supremely important duty which is incumbent on a cardinal at the death of a Pope, namely, the election of a successor. Many important changes have been made in the legislation governing the conclave, but I cannot treat of them in the present paper.

The Dean of the Sacred College.

After the Roman Pontiff the highest dignitary in the Church is the Dean of the Sacred College of Cardinals. This title is borne by the senior cardinal bishop; the second in order of seniority is called the sub-dean. The Dean, as *primus inter pares*, takes precedence over all his brother cardinals; he is president of the Corporation, or College, of Cardinals, and presides at all their reunions. He acts as the spokesman of his brethren on ceremonial occasions, such as Christmas, when the Sacred College presents its good wishes and compliments to the Holy Father. In virtue of his exalted position he enjoys many special privileges. Thus the dioceses of Ostia and Velletri are always reserved for him, as are likewise those of Porto and Santa Rufina for the sub-dean. As Bishop of Ostia, he has the immemorial right of conferring episcopal consecration on a Pope who is not a bishop at the time of his elevation to the Fisherman's throne.[13] On this occasion he wears the pallium. He is Prefect of the Ceremonial Congregation, as his lengthened service and experience in the papal court give him a practical knowledge of the proper manner of receiving illustrious personages in papal receptions. Until recently he was Secretary of the Congregation of the Holy Office, as that position was held by the senior cardinal of the Congregation.

[13] "Nec Romanae Ecclesiae episcopum ordinat aliquis episcopus metropolitanus, sed de proximo Ostiensis Episcopus." S. Aug. in brev. collat. cum Donatistis, c. 16.

During the vacancy of the Holy See the position of the Dean becomes more important. He announces the death of the Pope to the cardinals and summons them to the conclave. He replies, in the name of the College, to the ceremonial addresses made before the conclave by the diplomatists accredited to the Holy See. At the beginning of the conclave he exhorts the cardinals to proceed diligently in the matter of the election. He administers the oath to the higher officials of the conclave, gives the final orders for the exclusion of all who have no right to remain therein. Together with the camerlengo [14] and senior cardinal priest and deacon, he forms the first committee for conducting the election. He holds this position until the fourth day of the conclave. He, with the same three cardinals, administers the rights and property of the Holy See during the interregnum. Finally, it is his place to approach the newly-chosen Pope and secure his acceptance of the election.

An office which carries with it so much prestige and importance has naturally been the object of considerable pontifical legislation. Clement XI appointed a special commission of canonists to consider the disputed question concerning the succession to the vacant deanery of the College of Cardinals. The findings of this commission which decided that the right of option lay with the senior cardinal bishop resident in Rome at the demise of the former dean were approved by the Pope, 28 February, 1721. If, however, the senior bishop were absent from the city on public business at the direction of the Pope, his right of succession was unimpaired and the office was conferred on him on his return from his mission. This decision followed the precedent established by Paul IV (*Cum Venerabiles*, 1555), who wished thereby to encourage cardinals to reside in Rome so that the Pontiff could have more ready recourse to their counsel in governing the universal Church.

Three years later this decree was nullified by the Constitution, *Romani Pontifices*, of Benedict XIII. Then, as now, a bishop of a residential see retained the government of his diocese even after his elevation to the cardinalate. In ad-

[14] Cardinal Oreglia is both Dean of the College and Camerlengo of the Church.

dition it was possible for him to obtain simultaneously a suburban diocese and so enter the ranks of the cardinal bishops. Again, the Pope might direct one of the cardinal bishops to rule another see with the injunction of residing in the latter place. Under the Pauline decision these bishops were debarred from attaining the deanery even when senior to the cardinal bishops resident at the papal court. Benedict himself, while Bishop of Porto and Archbishop of Benevento, had twice seen junior cardinal bishops advanced to the deanship from which he was debarred on account of his residence in Benevento. The Pope considered it unfair to penalize these bishops who remained away from Rome, not from choice, but in obedience to papal laws insisting on personal residence in their sees, which they could not leave without papal permission. They were not allowed to desert their dioceses even on the pretext of residence in their suburban dioceses, as Urban VIII explicitly decided (*Religiosa Sanctorum*, 12 Dec., 1664). Moreover, Paul IV allowed those cardinals who were absent from Rome on public business at the Pontiff's direction, to be counted as present for the purpose of succeeding to the deanery. Now cardinal bishops in a residential see should be in the same category, for they remain there at the behest of the Pope, and the good government of their diocese is intimately bound up with the general welfare of the entire Church. Then, too, the existing legislation gave rise and countenance to an unseemly practice, namely, that the senior cardinal bishop, upon being advised of the serious illness of the dean, would set out at once for Rome, so that, being present when death removed the dean, he might succeed to the vacant office. Moved by these considerations, the Pope decreed that henceforth the deanery belonged by right to the senior cardinal bishop, either actually present in Rome, or absent on public affairs by pontifical commission, or in residence in a diocese entrusted to him by the Pope. In the same Constitution the Pope decided that seniority among the cardinal bishops was to be computed from the date when they were promoted to a suburban see and not from the day of admission into the Sacred College. Likewise, he ratified the ancient custom that the united dioceses of Ostia and Velletri should be reserved for the dean.

This enactment of Benedict XIII remained in force for seven years, when the privilege in favor of cardinal bishops resident in dioceses outside of Rome was withdrawn by Clement XII (*Pastorale Officium,* 10 Jan., 1731). The ancient rule was reëstablished that the deanery belonged to the senior cardinal bishop resident in Rome at the time that office became vacant. Absence on a special mission did not interfere with promotion, as such a cardinal was constructively present.[15] The chief motive for the reverting to the ancient discipline was the undisputed fact that the special experience in transacting the weighty affairs of the Church which is required in the senior counsellor of the Pope, could best be acquired by a prolonged residence and employment in the papal court. This legislation still remains in force.

The Cardinal's Oath.

According to the recent Constitution of Pius X, *Vacante Sede Apostolica,* 25 December, 1904, the cardinals are obliged to take the following oath before entering the conclave for the election of a Pope:

We, the Cardinal Bishops, Priests, and Deacons of the Holy Roman Church, promise, vow, and swear that we, each and all, will inviolably and exactly observe all things contained in the Constitution of the Supreme Pontiff Pius X "Concerning the vacant Apostolic See and the election of the Roman Pontiff," which begins with the words *Vacante Sede Apostolica,* issued 25 December, 1904; also the things contained in the Constitution *Commissum Nobis* concerning the secular Veto or Exclusive, as it is called, in the election of the Supreme Pontiff, issued by the same Pius X, 20 January, of the same year, 1904, and in the Constitution of Leo XIII, *Praedecessoris Nostri,* with an annexed Instruction, issued 24 May, 1882. Likewise we promise, vow, and swear that whosoever of us, by the disposition of God, shall be chosen Roman Pontiff, he shall never cease to assert and vindicate vigorously and strenuously the temporal rights, especially of the civil dominion of the Roman Pontiff, and liberty of the Holy See, and that he will again make

[15] Thus, in the supposition that Cardinal Vincent Vannutelli was the subdean of the Sacred College, his right to succeed to the deanship would remain unimpaired in the event of the death of Cardinal Oreglia while the former was absent from Rome as papal legate to the Eucharistic Convention in Montreal last September.

this same promise and oath after his elevation to the dignity of the Supreme Pontificate.

But particularly do we promise and swear, under the penalties prescribed in the aforesaid Constitution of Pius X, *Vâcante Sede Apostolica*, that we will most carefully observe secrecy from all, even from our servants or conclavists, about everything pertaining in any way to the election of the Roman Pontiff and about those things which are done in the conclave or place of election; neither will we in any way violate the aforesaid secret either during the conclave itself, or even after the election of the new Pontiff, unless a special faculty or express dispensation shall be given us by the same future Pontiff; furthermore, in no way, from any civil power, and under any pretext, will we accept the office of proposing the Veto or Exclusive, even in the guise of a mere desire, or disclose this Veto, howsoever known to us, either to the entire College of Cardinals assembled together, or to the individual Cardinals, either by writing or by word of mouth, either directly and immediately, or indirectly and by means of others, either before or during the conclave; and we will lend assistance or favor to no intervention, intercession, or other method whereby secular powers of any degree or order whatsoever may desire to take part in the election of the Pontiff.

After the reading of this oath each cardinal says: "And I, N. Cardinal N. promise, vow and swear", adding, as he touches the Gospel, "So help me God and this holy Gospel of God".

The Cardinals as a Corporation.

The decree of Innocent III (1159) giving every cardinal equal rights in the election of the Supreme Pontiff furnished the occasion for the consolidation of the individual cardinals into a corporation or College.[16] This corporation, the Sacred College of Cardinals, which parallels closely, but in a higher sphere, the modern cathedral chapter, has its own organization and possessions. In days gone by the perquisites and income from various sources amounted to a considerable sum, which was yearly divided among the cardinals resident in Rome. At present this revenue is insignificant.[17] The chief

[16] Lector, p. 78.

[17] About $300 a year. In lieu of their former franking privilege they receive $100 yearly for postage from the Papal Treasury. Cf. Hilling, *Pro-*

officials of the Sacred College are three: President, Camerlengo, and Secretary. The minor officials are the archivist, an accountant, and a few clerks.

The President, who holds this office for life, is always the Dean of the Sacred College. He convokes and presides over all the corporate reunions of the cardinals and is their official representative and spokesman on all important occasions.

The Camerlengo [18] is the steward or treasurer of the College. It is his duty to administer the property of the corporation and to receive the fees and perquisites that are paid to the college on certain specified occasions. The tenure of office is one year, and it is held in turn, according to seniority, by one of the cardinals resident in Rome who receives from the Pope in consistory the burse, the insignia of the office.

The Secretary is elected by the cardinals, for the term of one year. But, as he is usually the Assessor of the Ceremonial Congregation, popularly known as the Congregation of the Sacred College, he is generally confirmed in the secretaryship as long as he retains his position in the Congregation. Since the affairs of the Church are managed by the Sacred College during the vacancy of the Papal throne the secretary of the College assumes during the interregnum the duties of the Secretary of State, whose office expires with the Pope. As a rule the newly-elected Pope places his red zuchetto on the head of the secretary of the College, as an indication of his early advancement to the cardinalate.[19]

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cedure of Roman Court, p. 31. The fixed income of a Cardinal in Rome is about $4,000, most of which is derived from benefices; the remainder is furnished from the Papal Treasury.

[18] The Camerlengo of the Sacred College must not be confounded with the Camerlengo of the Holy Roman Church. The former office is held by Cardinal Merry del Val; the latter by Cardinal Oreglia.

[19] Leo XIII, at his election, put his zuchetto in his pocket, instead of bestowing it on Mgr. Lasagni, the Secretary of the Conclave. Several months later he raised Mgr. Lasagni to the cardinalate.

A UNIQUE SWEDISH HYMN BOOK.

IT is a matter of common knowledge that King Christian III of Denmark (1536-1559) methodically weaned the Scandinavian people from the ancient faith. This monarch cut off the essentials but retained the old form of worship. Even at the present day "High Mass" is the popular name in Norway for the Protestant Morning Service, and many of the pre-Reformation hymns are still everywhere sung. The drastic efforts of the Swedish ruler succeeded in wiping almost out of existence Catholicity in Scandinavia, and it is only in recent years that any material progress has been made in the revival of the old religion.

No better proof can be cited for the extraordinary manner in which the liturgical and extra-liturgical hymns of the Lutheran Church in Sweden and Finland were treated by the "reformers" of the mid-sixteenth century than the hymn book entitled *Piae Cantiones*, which was published at Greiswald in 1582. Only one copy of this work has survived, and no copy of it is in the British Museum. Further, a search for a duplicate copy by those indefatigable hymnologists, Dreves and Blume, the well-known editors of *Analecta Hymnica Medii Aevi* (of which 53 volumes have been published), has proved unsuccessful. Therefore, it may well be called a unique Swedish hymn book.

Before proceeding with any analysis of the contents of *Piae Cantiones*, it may be well to state that the only existing copy was brought to England in 1852 by Mr. G. J. R. Gordon, Queen Victoria's Envoy and Minister at Stockholm, from whom it passed to the Rev. John Mason Neale, whose success as a translator and adapter of hymns is too well known to dilate on. From Neale it passed to the Rev. Thomas Helmore, author of a book on plainchant, who left it at his death in 1890 to his son, from whom it was acquired in 1908 by the Plain Song and Medieval Music Society, London. It may also be observed that neither Karl Severin Meister nor Wilhelm Bäumker in their well equipped volumes of ancient melodies would appear to have seen a copy of *Piae Cantiones*. But more remarkable still, Johannes Zahn in his *Die Melodien der deutschen evangelischen Kirchenlieder*, an ardent Lutheran,

has nothing to say of this hymn book in his six volumes, although he quotes from two editions of *Ein neues Christlich Psalmbuch*, issued from the selfsame printing press, Augustin Forber's, in 1592 and 1597. Neither does F. M. Böhme, in his *Alt Deutscher Liederbuch* (1877), allude to the book now under consideration, although he pointedly refers to a hymn book of the year 1592, containing eighty melodies, which also issued from Forber's press. From all this it is very evident that *Piae Cantiones* may be regarded as among the rarest *incunabula* of its class.

But here the interested reader may ask, who was the compiler of the *Piae Cantiones*, or is anything known of its history? Fortunately, Tobias Norlind, in his *Svensk musik historie*, published at Helsingborg in 1901, supplies us with the needed information. Theodoric Petri (known also as Peterson), the son of Peder Jönsson, became a student of the University of Rostock in 1580 and in 1582 published at Greiswald his famous hymn book dedicated to Christian Horn, Free Baron of Aminua. In 1591 he was appointed Secretary to King Sigismund and he edited an enlarged edition of his *Piae Cantiones* in 1625. His death occurred in Poland some years later, but meantime, in 1616, an edition in the vernacular was issued by Rector H. Hemming, of Masku, and a number of the tunes were included in a Swedish hymn book, *Nâgre Psalmer*, edited by Haakon Laurentii a Rhezelis, in 1619. Finally, a third edition of the original work, with Latin words, appeared in 1660.

The compiler of *Piae Cantiones*, though generally known as Theodoric Petri of Nyland, is more popularly known as Diedrik Peterson, and he came of a noble Finnish family. His grandfather, Jöris Jute, was a Dane, but in the first years of the sixteenth century he settled in Finland, where his son, Peder Jöhnsson, got a patent of nobility and acquired considerable property at Abo in 1560. Petri was a poet of no mean order, but was a bitter Lutheran, and he pandered to the wishes of the then ruling powers by converting and deliberately altering the Latin text handed down from the " veteres Episcopi ", especially in the case of hymns in honor of the Blessed Virgin. By a dexterous and fearsome alteration of the verses and passages relating to the ever-blessed Mother

of God, Petri transformed the hymns in honor of Our Blessed Lady into *cantiones* in honor of her Divine Son, with the inevitable result of absurd similes, meaningless blunders, and serious doctrinal errors.

Petri set himself the task of placing on permanent record a selection of the best and most melodious of the psalms, hymns, and school-songs, set to music. These settings had been for centuries in use in Finland, then part of the kingdom of Sweden, but he added some additional Lutheran hymns. At first he intended to publish 52 hymns, but he thought it better to increase the number to 74, and he engaged the services of a capable musician to arrange the *Cantiones* in various settings, some in two parts, and others in three and four parts. The melodies range in date from the tenth to the middle of the sixteenth century, and are mostly of a Swedo-Finnish provenance, although French and German pre-Reformation hymn books are also drawn on, and even a few betray a Moravian or Hussite origin. Most of the authors cannot be traced, but three are easily discovered. There is scarcely a doubt but that John Hus himself wrote "Jesus Christus nostra salus," inasmuch as the ten verses make an acrostic, reading "Johannes Oc-Hus." Dreves quotes the ten stanzas as from a MS. Gradual, circa 1410, belonging to the Abbey of Hohenfurth, in which the melody is also given, and it was used by Johannes Walther in 1524. Two other hymns are taken from Lucas Lossius, a well known Lutheran of Luneberg, in his *Psalmodie Sacra* (1553-1579).

In regard to the beautiful carol, "In dulci jubilo," which is to be found in manuscripts of 1400, it was for long considered to be the work of Peter Faulfisch, of Dresden, a friend of Hus, but it is now proved to have been written by the mystic, Blessed Heinrich Suso, a Dominican friar, who died in 1365.[1] Petri's version is macaronic, partly in Latin and partly in Swedish. Another beautiful carol, "In hoc anni circulo," dating from the twelfth century (if not earlier), is given by Petri. Dreves discovered the oldest version in the Antiphonary of Bobbio, an Irish foundation. A third is "Resonet in laudibus," dating from the early years of the

[1] For an account of "In dulci jubilo" see *The Irish Rosary*, December, 1911.

fourteenth century, a copy of which has been discovered in the Mosburg Gradual, A. D. 1360. A fourth is the widely known "Dies est Laeticiae," the oldest text of which Dreves discovered in the Hohenfurth Gradual of the year 1410. A still older Christmas trope is "Congaudeat turba fidelium," which is to be met with in a Paris MS., circa 1050, and, with music, in the Apt *Antiphonale Missarum,* circa 1150. The "Puer natus in Bethlehem," for long attributed to Peter Faulfisch, has been found in an Irish antiphonary at Bobbio, circa 1285: the Hussite version dates from 1420 only. It may be observed that the old plain-song tune is ascribed to the tenor in *Piae Cantiones,* whilst another melody is sung by the bass—as a discant, as in process of time the contrapuntal or discant melody became the principal, replacing the canto fermo.

The setting of "Jesu dulcis memoria" is pleasing, and consists of three stanzas taken from the hymn which has been incorrectly ascribed to St. Bernard. There is no longer any room for doubt in this matter, because the learned former Abbot of Solesmes, Dom Pothier, found the hymn in a MS. of about the year 1065 or 1070 (before St. Bernard was born), and the authorship is assigned to a Benedictine Abbess.

Particularly interesting is the hymn "Bene quondam dociles," as it was written by Bircerus Gregorii, Archbishop of Upsala from 1366 to 1383, and set to a fine Phrygian mode melody. The Archbishop is also known as the author of "Dies salutis igitur," written in honor of St. Bridget (Birgetta) of Sweden, who founded the order of the Most Holy Saviour in 1346. Other hymns by him will be found in the Strenguäs Breviary, printed at Stockholm in 1495.

Another Swedish hymn, "Olla mortis patescit," is the work of a certain Bishop Olaus, as is evident from the acrostic. Dreves is of opinion that it is likely by Olaus Magni, Bishop of Abo, who died in 1460; but I rather think it is by Olaus Lamenti who died as Archbishop of Upsala in 1438.

Even of greater historical interest is the hymn "Ramus virens olivarum," written in honor of St. Henry, an Englishman, Archbishop of Upsala, who was martyred on 19 January, 1151, whose fellow missionary in Norway was Nicholas Breakspeare, afterward Pope Adrian IV (1154-1158).

From a musical point of view this unique Swedish hymn book has a certain interest if only by reason of the fact that the score is in measured music; but nine clefs are employed, which are very confusing to modern students, and there is no barring save the double bar at the close. Of the 74 tunes in *Piae Cantiones*, 21 are in the Dorian mode, 13 are in the Phrygian mode, 5 are in the Hypo-Dorian, 3 in the Mixo-Lydian, but only one in the eighth tone.

The outstanding feature of the collection is the preservation of many melodies that are not otherwise accessible and are only to be met with in " Piae Cantiones Ecclesiasticae et Scholasticae veterum episcoporum in inclyto Regno Sueciae passim usurpatae," etc. Such for instance are "Angelus emittitur," " Psallat scholarum concio," " Personent hodie," " Ecce novum gaudium," "Ad cantus laeticiae," " Jesus humani generis," and others.

All things considered, it was an excellent idea on the part of the Rev. G. R. Woodward, M. D., to edit for the Plain Song and Medieval Music Society a revised issue of this unique Swedish hymn book, and it must be noted that in this newest volume of a Society which from the Anglican standpoint is doing really good work, the absurd and unorthodox lines are expurged and the original readings restored, as found in the works of Dreves and Blume (*Analecta Hymnica*). Mr. Woodward well puts the matter as follows: " One might overlook the bad taste of these Renaissance theologians in styling Our Lord the ' Son of Lucrece '; one might forgive the faulty rimes and assonances which these clumsy hymn-menders substituted for the fine workmanship of the Old Church medieval clerks and cloister-men; but it was impossible in this new edition of 1909 to repeat and stereotype the strange blunders and meaningless similes, which were the inevitable consequences of this unnecessary and non-theological tampering with the old text. . . . But far worse. Petri and his Lutheran advisers, wishing to avoid all appearance of Mariolatry, fell unintentionally into the other extreme, and became guilty of heresy concerning the Divinity of Mary's Son and Mary's Saviour."

I cannot give a better example of Petri's tinkering methods than to quote the first and last verses of his version of the lovely hymn, "Ave Maris Stella, Divinitatis Cella":

Ave maris stella, Divinitatis cella,
Natus castitatis, radix sanctitatis,
Filius aeternae claritatis.
Apparuit, apparuit
Quem pia virgo genuit Maria.

Puer singularis, O Christe, stella maris,
Salus in procella, natus de puella,
Dominum pro nobis interpella.
Apparuit, etc.

By way of comparison I herewith subjoin the original version of the hymn as quoted by Dreves (Vol. XX) from a MS. of the thirteenth century, bound up in an antiphonarium belonging to St. Lamprecht, and this is used by Mr. Woodward in his admirable edition of *Piae Cantiones*:

Ave maris stella, Divinitatis cella,
Virgo castitatis, radix sanctitatis,
Genetrix aeternae claritatis.
Apparuit, etc.

Ave, singularis, Maria, stella maris.
Salus in procella, regalis puella,
Dominum pro nobis interpella.
Apparuit, etc.

By way of epilogue it may be added that the spiritual daughters of St. Bridget of Sweden, or Bridgettines, who have a flourishing house in England at Syon Abbey, Chudleigh (Diocese of Plymouth), still use the pre-Reformation Breviary and rite, with the beautiful Latin hymns as sung in the fifteenth century by the nuns of St. Bridget's Abbey at Wadstena, in Sweden.

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BISHOP KETTELER INAUGURATING HIS SOCIO-POLITICAL PROGRAM.

At the German Reichstag. Liberalism, Socialism and Christianity.

KETTELER had hardly returned from the Vatican Council when the Franco-German War broke out. During the eleven months, from August, 1870 to July, 1871, twenty-seven thousand French prisoners of war were confined in his Episcopal city of Mainz. The Bishop was as solicitous for their welfare as if they had been of his own flock. He appointed a number of prominent ecclesiastics who could speak French fluently to look after the sick and the dying. Later, when French chaplains arrived, he gave hospitality to two of them in his own residence and saw to the welfare of the others who were always received with kindness as guests. The Seminary Church was reserved for the soldiers to facilitate their ready approach to the sacraments, and special arrangements were made with the clergy of St. Christopher's Church, so that the six hundred officers quartered in the town might have Mass regularly. On Whit Monday 150 soldiers were solemnly confirmed in the Cathedral.[1]

As soon as it became known that the question of a definitive Constitution for the new Empire was being discussed by representatives of the German States, Ketteler addressed a letter to Bismarck, then at Versailles, drawing the attention of the Chancellor to the manifest advantages that must accrue to Germany if the relations of the Church and the State were established on the basis of the Prussian Constitution of 1850. This Constitution had brought freedom to the Church and the inestimable blessing of religious peace to the State. But the "Iron" Chancellor, whilst, as it seemed, personally well disposed toward the Bishop of Mainz,[2] had already set his face in another direction, and this first attempt to divert the approaching storm proved abortive. Pressure of business, Bismarck declared in a later interview, had prevented him from answering the Bishop's letter.

[1] Jos. Strub, C. S. Sp., *Rapport sur les Prisonniers de Guerre Français internés à Mayence*, Paris, 1871.

[2] Pfülf, II, p. 253.

The terrible war was still on when the Liberal and Masonic organs began a campaign of calumny and abuse against the Catholic Church, its head and members, the like of which it would be hard to find in the annals of national history. These attacks became more virulent still as the time for the general elections drew near. It was evident to every observing mind that the most vital interests of the Church, nay the very existence of the Church in Germany would depend in large measure on the attitude of the first Reichstag. On 13 February, Ketteler addressed a circular letter to his clergy on the approaching elections, pointing out their supreme importance and admonishing them to do their duty as citizens and as shepherds of their flocks. Two weeks later he preached a vigorous sermon on the duty of voters. The discourse made a deep impression in the country at large. About the same time it became known that five electoral districts had requested him to become their candidate for the Reichstag. After some hesitation he decided in favor of Tauberbischofsheim in Baden, where the Liberals had put up a very strong man and were sanguine of success. The election returns (8 March) showed a handsome majority of over 4000 for the Bishop of Mainz.

Shoulder to shoulder with Windthorst and Mallinckrodt, Ketteler championed the cause of true civil and religious liberty in Berlin. In spite of his sixty years he was as assiduous in attendance and as active in debate as the youngest member. On 3 April he delivered a powerful speech on the proposed Constitution and thus became involved in a long controversy with various Liberal press organs. This incident convinced him that he could not remain in parliament much longer without compromising his episcopal dignity. The Liberal majority was made up almost exclusively of Rome-hating, Rome-baiting fanatics, of apostate Catholics courted by the Government, of unbelieving Jews, of Freemasons, Free-thinkers and rationalistic Protestants, who were determined to listen to no arguments but to carry their point by the brute force of numbers. On 25 April he returned to his diocese and in the following December resigned his seat in the Reichstag in favor of an orthodox Protestant gentleman who had warmly espoused the cause of the Centre and of

religious liberty. In a splendid little work entitled *The Centre Party and the First German Reichstag*, Ketteler gave his constituents a faithful account of his parliamentary activity, exposed his reasons for accepting a seat in a legislative body and made no secret of the reasons which induced him to resign it. Before bidding farewell to Berlin the Bishop had made two more attempts to convince Bismarck of the folly of his anti-Catholic policy; but to no purpose. Equally fruitless was an interview with the emperor, whose attitude toward the Catholic Church had undergone a change for the worse since the Treaty of Frankfort. He declared the dogma of Papal Infallibility, the Syllabus, etc. to be dangerous to the welfare of the State, and accused the Catholics of having begun hostilities. Evidently someone had poisoned His Majesty's mind.[3]

The pseudo-Liberalism which held the reins of power in Germany and which the Bishop had had occasion to study in action on the floor of parliament, was the subject of Ketteler's famous discourse before the thousands of his countrymen whom the twenty-first Catholic Congress had assembled in Mainz, 11 September, 1871.

While there is nothing so necessary for the development of the new German Empire as religious peace [he began], nearly all the parties have set upon us and are determined at all costs to conjure up a religious conflict. . . . We must not be surprised at this. It is nothing new. There never was a time when truth and justice ruled unopposed in the world. The great men of every age have always been the great fighters for justice and right. . . .

Since, therefore, we must fight, our highest concern must be to fight well. To this end it is above all necessary to understand the age in which we live, to know the means we must employ to fight successfully for truth and justice. Every age has its own peculiar character, while the great principles always remain the same. He who does not understand the special character of his time and is satisfied to act on general principles, for the most part simply beats the air, strikes over the heads of his contemporaries. This is a tactical mistake only too frequently made by us. Because we are sons of that Church whose very essence it is to announce, to preserve, and cultivate, for the salvation of the whole human race,

[3] Pastor, Aug. Reichensperger, II, 49s.

the great principles, the great fundamental truths on which all human things are based, it happens but too easily that we stop at these principles without giving ourselves the trouble of studying how they may be best applied to the ever-changing condition of things around us. In this way we become unpractical and fall back upon truisms and commonplaces, which are excellent in themselves but do not hit that particular nail on the head which must be hit in our time.

To help the Catholics to a proper understanding of their situation and to show them the way to ultimate victory in the approaching desperate conflict, Ketteler makes them acquainted with the foe—Liberalism. No one before or after him has given us so true, so living a likeness of the party that undertook to give the *coup de grâce* to the Catholic Church in Germany. He describes Liberalism in its infancy, Liberalism in its manhood and Liberalism in its refractory offspring, Socialism—" which is causing it so much grief, which it would gladly fasten on us Catholics, but which clings tight to it and can triumphantly prove the legitimacy of its descent."

There is one truth [the Bishop said] that we must never lose sight of. Socialism, which in itself is one of the most pernicious errors of the human mind, is perfectly legitimate, if the principles of Liberalism are legitimate. If Liberalism were right in its principles, Socialism would be right in its deductions. If I admitted the principles of Liberalism, to be logical I should have to be a Socialist. Perhaps I should still have my doubts about the efficiency of the means proposed by Socialism for lightening the burdens of mankind, but at any rate I should feel bound to give them a trial. We Christians possess the exclusive privilege of knowing certain means, not indeed of making men perfectly happy here below, but of providing them with a degree of happiness surpassing by far all that others can offer them. Outside of Christianity there is nothing but experimenting, and, if I were a Liberal, I should experiment with Socialism.

Liberalism makes a present God of the State. The Liberals speak none the less of religion and Church. This is the plainest nonsense. Socialism steps up and says: " If the State is God, the historical development of Christianity is a colossal imposition. I, for my part, will have nothing to do with religion, Church or liturgy."

Liberalism wishes to rob matrimony of its religious character, yet strives to preserve it as a civil contract. Socialism comes forward and says: " If God has not regulated marriage, what right has

man to force his prescriptions on us? Our will is our law, our ever-changing passions are a natural law with which no man has a right to interfere."

Liberalism says: "There is no divine eternal law above the law of the State; the law of the State is absolute. The Church, the family, and the father, have no other rights than those which the State thinks fit to grant them through its legislative organs. But private property is inviolable. There are exceptions to this, of course. The State can deprive the Church of her goods, because her proprietary rights are based on the civil law; for the same reason all Catholic institutions may be despoiled—but as regards our personal property, no one dare lay hands on that." Socialism answers: "Nonsense. If the State is the only source of right and law, it is also the source of private property. Whatever is regulated by the State is right. We demand a revision of the laws relating to property and inheritance. At present the good things of life are in the hands of a few; the bulk of men live in poverty and wretchedness—a cruel and inhuman state of things. The title to property is derived from personal labor. Landed property belongs to the whole human race. . . ."

If the premises are true, if the State is the present God, if the law is absolute, who can dispute the right of the State to reform the laws regulating private property? What the State has done as the present God, to speak with Hegel, it can undo again in the same capacity.

Liberalism laughs at the word eternity; it sneers at the consolations of religion. Material enjoyment is man's only destiny. This is why it tries to monopolize all the wealth of the world. It finds it quite natural that ninety per cent of humanity should be excluded from the banquet in order that the elect remnant may live in satiety.

The Socialists answer: "We also laugh with you at eternity; we also sneer at the idea of a recompense in the other world to make up for the miseries of the present one. You have taught us in your press and in your schools what we ought to think of such specimens of priestcraft. But if there is no eternity, if our life ends with this life and if our happiness consists exclusively in the gratification of the senses, it is an unpardonable crime to prevent ninety per cent of humanity from following their vocation and to advise them to sacrifice themselves in the interests of the other ten per cent. Therefore all must be given an equal share in the goods of earth; all must do their share of work and be paid accordingly. To-day it happens only too frequently that lazy, unscrupulous coupon holders have all, and the workman has nothing, nothing of all that

which can make man happy; this state of things is intolerable." These conclusions are not true, because the principles of Liberalism are false, because Christianity is right when it says that there is an eternity, that sensual enjoyment is not the end of man and cannot render him happy, that God is his end, that God alone can satisfy his hunger after happiness. But if Liberalism were right, Socialism would be logical, Liberalism would be nothing but a monster of selfishness.

Liberalism wants to make all men equal. This it promised in opposition to the inequality of the past. It began its leveling process by tearing down the barriers which separated classes and estates. But instead of keeping its promise, it has set up a more brutal distinction between men than any known till then—money. This distinction is all the more humiliating because it is not counterbalanced by distinction of rank as in former times, nor toned down by the spirit of Christianity and time-honored customs. The abyss yawns deeper from day to day. Behind Liberalism Socialism stands with clenched fists. "Very well," it cries. "All men are born equal and must become equal again. The abolition of class distinction is of no avail so long as property remains in the hands of a few, thus making equality an idle phrase. Property destroys social equality; it destroys educational equality; it destroys equality in the acquisition and possession of the goods of this life; it destroys political equality, because the very right of franchise is controlled by money; it destroys civil equality in public as well as in private life, because those who have not are in the power of those who have; it destroys equality before the law of which you speak so much, because the rich man has far other means at his disposal for obtaining the protection of the law than the poor man; it destroys equality in regard to the holding of Government offices from which the poor are altogether excluded; it destroys equality of military service, for who will dare to compare the one year of voluntary service, which is an amusement for the rich, with the three years of the poor day-laborer and artisan? It destroys, in a word, all equality in regard to the enjoyment of material things, for which man has been created and sent into the world. Away with your pretended equality! Away with your economic principles, whose sole aim is to concentrate the wealth of the earth in the hands of a few!"

All that Socialism says is true as against Liberalism; but in the last analysis it is false, because Christianity is right, and because neither Liberalism nor Socialism has any real idea of true liberty and equality, above all of true equality, which is not merely a matter of position and standing, but is dependent on other things

of which Liberalism and Socialism know nothing. It was of these other things that St. Paul was thinking when he asked Philemon to treat his servant Onesimus no longer as a slave, after he had become a child of God by Baptism, but to receive him and love him as a brother. The more deeply Christianity enters into the lives of men, the more truly equal they become in the possession and enjoyment of goods so high that temporal inequality vanishes before them. But if the principles of Liberalism were true, if the goods of earth were alone worth possessing, its promised equality would be nothing but fraud and delusion, and community of goods would be an absolutely necessary condition of equality. But, I repeat, this would be an illusion too, because Liberalism and Socialism are both wrong.

For many years we have heard the cry of Liberalism: "Everything through the people." Hegel says: "The people as far as it is the State is the absolute power on earth." With this catchword the Liberals have fought against the authority derived from God and laughed to scorn the formula "By the grace of God." This formula, it is true, has been unspeakably abused by despotism; but for all that it expresses the grand old truth proclaimed by the Apostle, that all authority comes from God, that every magistrate, whether elected by the people or not, exercises an authority derived from God, communicated and legitimized by God; because God has organized society in all its constitutive parts, and consequently set up authority and power as necessary conditions for the development of the human race.

With the maxim: "Everything through the people," Liberalism has ruined all the foundations of the social order. This magic formula is a fatal illusion. The doctrines of Liberalism, ancient and modern, are not and never were the doctrines of the people properly so-called. Through the press and the school Liberalism has indeed penetrated into certain strata of the people, but its doctrines have not gone forth from the people. No party has ever shown itself so utterly incapable of understanding the people such as it is, such as it lives in its hamlets and villages and towns, as Liberalism. Its favorite phrase: "Everything through the people," is very useful for its subterranean operations, but it is a hollow phrase. When it says "Everything through the people," translate it "Everything through Liberalism and nothing through the people."

Socialism takes up this colossal lie of Liberalism and cries "To be sure, everything through the people, but it is we who are the true representatives of the people. You represent the ten per cent who possess the fatness of the land, we, the ninety per cent, who

work in the sweat of our brow. Hegel says that the people are the absolute power on earth; it is we who are the people; we are the State; we are the present God—we workmen, not you capitalists and bankers."

If the principles of Liberalism, I repeat again, are true, Socialism is right. Modern Liberalism is inconsistent. The little manœuvre, which consists, in theory, of constantly speaking of the people, government of the people, Church of the people, etc., and, in practice, of robbing it of liberty and making a fool of it—this manœuvre, I say, cannot go on much longer. The people will not always be led by a fool's line. Once more, Socialism is right against Liberalism; but before the judgment-seat of reason and Christianity both one and the other are wrong. . . .

This is the situation, those are our foes. Their power lies in their strong organization and in the influence they exercise on the press and the elections. We must fight them with their own weapons. A single good organization is better than a thousand speeches. Good organizations, good newspapers, good elections—these are the pieces of ordnance with which we Catholics must take the field against our enemies. . . The future belongs to Christianity—that is self-evident; and neither to Liberalism nor to Socialism. But perhaps we shall have to pay dear before we learn how to fight properly in the time in which we live. Our weakness to-day consists solely in our manner of fighting. . . . [4]

Under the title, *Liberalism, Socialism,* and *Christianity,* this speech was published soon after the Katholikentag and, like Ketteler's other Kulturkampf brochures, was read with avidity by hundreds of thousands. It was this speech that earned for him the name of "Fighting Bishop" (*der streitbare Bischof*). The anti-Catholic press was especially fond of making use of this designation in a malevolent and spiteful manner. "The *Nordd. Allgem. Zeitung,*" Ketteler wrote to the *Germania* a few months before his death, "is in the habit of giving me the title of 'the fighting Bishop of Mainz.' I can accept it only upon the supposition that it looks on those who are constrained to defend the highest goods of man as of a fighting disposition. My fighting spirit goes no farther than that, I claim for myself and my fellow Catholics the right to live according to our Holy Faith." [5]

[4] *Liberalismus, Socialismus, und Christentum.* Mainz, 1871, third edit.
[5] *Briefe,* p. 532.

KETTELER'S SOCIO-POLITICAL PROGRAM. 1873.

On 10 March, 1873, Bismarck delivered his famous Kulturkampf speech in the Prussian House of Lords. After proclaiming his divorce from the Conservatives and his Liberal predilections, he attacked the Vatican and the Centre party with a fierceness for which even the most enthusiastic Rome-haters were not prepared. He vented his spleen especially on Ketteler, whom he regarded as the author of the Centrist program and the most active and zealous promoter of "Papal politics". "At what does this program aim?" he asked. "Consult the writings of the Bishop of Mainz. They are cleverly written, pleasant to read and in everyone's hands. It aims at the introduction of a political dualism into the Prussian State by setting up a State within the State, by forcing the Catholics to follow in public and private life the directions of the Centre party."

The work referred to by the Chancellor and the tenor of which he distorted so shamelessly is Ketteler's third political brochure: *The Catholics in the German Empire: Draught of a Political Program.* From the introduction we learn that it was written toward the close of the Franco-German War, but that for political and other reasons its publication was postponed till the spring of 1873. The original founders of the Centre party and the framers of its program had no knowledge of its contents before the general public had. This disposes of Bismarck's assertion as to the episcopal authorship of the *Soester Program* of 13 December, 1870. In a letter to the *Germania*, published 19 March, Ketteler replied to the Chancellor's other calumnious declarations. "The best proof of the arbitrary character of Prince Bismarck's estimate of my program," he said, "is the fact that, ever since 1848, I have never claimed any more for the Church in Germany than was granted to the Christian denominations by the Imperial Constitution of Frankfurt and the Prussian Constitution of 1850. Not one word of mine can be adduced to the contrary. . . . Prince Bismarck has apparently no idea whatever of the office and work of a Catholic Bishop. He shows in his own person how hard it is even for men of

uncommon mental endowment and experience of the world to rid themselves of the narrowest sectarian prejudices. . . ." [6]

The program itself, however, is the most crushing answer to Bismarck's ravings about political dualism and Papal intrigues. The Catholics, though streams of Catholic blood had helped to bind together the foundation stones of the new empire, were calumniated as enemies of the empire (*Reichsfeinde*), as ultramontanes, as spies of a foreign power, as men without a country, ready to betray the land of their birth to the French, the Pope, or the Pole. Ketteler, who was in the eyes of the Liberals the arch-ultramontane, intended his program to be an answer to these accusations, a witness of the real aims and aspirations of the German Catholics after the great war.[7] "I doubt whether any minority," he says, "has ever been treated more inhumanly, more intolerantly, more unjustly by a might-before-right majority than we Catholics have been treated in the new German empire. All this, however, shall not prevent us from loyally fulfilling our duties toward the German empire and doing all in our power to promote its welfare." [8]

The State the Catholics had helped to make so powerful had suddenly turned on them, bent on crushing them; and yet they longed to place their best efforts at its service. But how could a persecuted minority do positive, constructive, political, and social work? Ketteler answered: Organize, concentrate your forces, back up the assertion of your rights with a strong political party; when the enemy shall have learned to respect you, he will be ready to listen to your political and social reform proposals.

In the public life of our time only those are strong who know what they want and how to get it. Numbers without organization are powerless; but united even a minority is strong. Our influence in the new German empire will be exactly in proportion to our union and organization; disunited we will become once more the sport, the plaything of our enemies, as we have so often and for the same reason been in the past. If, therefore, the principles we have

[6] Quoted by Pfülf, III, p. 265.
[7] *Die Katholiken im Seutochen Reiche*, 3rd edit., p. vii.
[8] Op. cit., p. VIII.

stood for until now are dear to us, if we love the religion we profess, if we wish to hand on this priceless heritage to our posterity, if we wish to keep a Christian fatherland, we must meet our enemies with united forces. Every deputy whom we send to the legislative assemblies, every journal supported by our money, must accept our program. We must organize in such a manner that every Catholic, whether burgher or peasant, will be perfectly acquainted with our demands and ready to champion them boldly and resolutely in his own particular sphere of activity. In this way alone can we hope to gain the influence to which we are entitled. But when I speak of a program for the Catholics, I am far from thinking of a program intended to represent exclusively Catholic interests. Every one of my proposals proves the contrary. Whatever political rights I claim for the Catholics in the German empire, I demand with equal candor for the other religious bodies. The principles laid down by me can be accepted by all Protestants; nay, they must be accepted by all who advocate genuine equality before the law for the various Christian denominations, and who do not mean by religion a colorless undenominationalism, but the Christian faith as historically and legally established in Germany. There is nothing to prevent such a program from becoming the program of all believing Christians, and I could call it a program for all right-minded Christian men.[9]

A reproduction of the program will enable the reader to form his own judgment on its significance.

PROGRAM.

I. Unreserved recognition of the German imperial power as at present legally constituted.

II. Firm national alliance with Austria, the German Eastern Empire.[10]

III. Honest recognition of the independence of the Federate States without detriment to the necessary unity of the empire and to the imperial laws.

IV. In the Empire as well as in the separate States the Christian Religion shall be the basis of all institutions connected with the exercise of religion, without prejudice to religious liberty.[11]

[9] Op. cit., p. 2s.

[10] The Alliance between Germany and Austria was made in 1878.

[11] This is Art. 14 of the Prussian Constitution of 1850.

V. The approved Christian bodies regulate and administer their own affairs independently and remain in possession of their religious, educational and charitable institutions and funds.[12]

VI. Guaranteed individual and corporative liberty in contradistinction to the counterfeit liberty of absolutism and liberalism.

VII. Liberty of higher, intermediate, and elementary instruction under State supervision regulated by law, and organization of the public schools not according to the good pleasure of the State authorities, but according to the real religious, intellectual and moral condition of the people.[13]

VIII. Corporate organization in contradistinction to the mechanical constitutional forms of Liberalism; self-government in contradistinction to bureaucracy pure and simple.

IX. In particular a territorial, provincial, and departmental constitution built up on these principles.

X. Amendments to the Imperial Constitution:
   a. Creation of an Upper House.[14]
   b. Creation of a Supreme Court as an unassailable bulwark of the entire German judiciary, as a bulwark of the public law of the land, and as a legal check for the imperial and state administrations.[15]

XI. Regulation of the public debt, diminution of the public burdens, proper adjustment of taxes. We propose the following ameliorations:
   a. Introduction of a stock exchange tax.[16]
   b. Introduction of an income tax for joint stock companies.[17]
   c. State management of railways.[18]
   d. Reduction of the war budget.
   e. Exemption of the necessaries of life from taxation.

XII. Corporate reorganization of the working-classes.
   Legal protection of the children and wives of workmen against the exploitation of capital.
   Protection of the workman's strength by laws regulating hours of labor and Sunday rest.

[12] This is Art. 15 of the Prussian Constitution; abrogated in 1873.

[13] Cf. Art. 24 of the Prussian Constitution.

[14] Ketteler wants an Upper House composed of representatives of the various classes—clergy, nobles, merchants, peasants, workmen, etc.

[15] This Court was created 11 April, 1877, with its seat in Leipsic.

[16] Stock Exchange taxation laws were passed in 1885, 1894, 1900, 1905.

[17] Law of July 27, 1885.

[18] Realized at the end of the seventies.

Legal protection of the health and morality of work people in mines, factories, workshops, etc.

Appointment of inspectors to watch over the carrying out of the factory laws.

XIII. Prohibition of all secret societies, especially of Freemasonry.

The Program is followed by brief but masterful commentaries in which are embodied the results of Ketteler's life-studies and social and political experience. Absorbingly interesting as they all are—they have been called "a storehouse of political wisdom"—we must confine ourselves to a short analysis of the one on Article XII, which deals with the intervention of the State in the labor question.

We possess a kind of legislation for the protection of work-people, says Ketteler, in the Trade-Law of 21 June, 1869. But the provisions of this law, besides being altogether insufficient, are a dead letter in most of the German States. Hence new Protective Acts must be passed and a legal control established to assure their observance.

The Trade-Law prohibited the employment of children under twelve years in *factories*: Ketteler wants the age of employment for children in factories *and away from home* to be raised to fourteen. But even this age does not seem to him to be advanced enough, "as children of fourteen cannot do without the pure atmosphere of the family and have not yet acquired the moral strength necessary to resist the influence of bad environment."

Married women must be forbidden to work in factories or at other employment away from home. Girls may be permitted to work in factories only on condition that their workshops are completely separated from those of the men. "Unless the Christian family is restored to the working-classes all other remedies will be vain. But if the mother is snatched from her sacred home duties and turned into a wage-earning workwoman, there can be no question of a Christian family. For the same reasons we look on the employment of girls away from home as in general deplorable."

The Trade-Law forbade the employment of young people on Sundays and limited the working day for lads of fourteen to sixteen years to ten hours: Ketteler insists that work in factories and other industrial concerns be prohibited on Sun-

days and holidays and that the ten-hour day be extended to all workpeople without exception. "But all these laws will afford no efficacious protection to the working-classes unless their observance is everywhere assured by legal control. Whether the best means of control would be to appoint factory inspectors as is done in England, or to choose supervisors from among the workpeople themselves, as some propose to do, or to combine both systems, is a question we do not venture to pronounce upon. Whatever be the method adopted, however, the control must be extended to *moral* and *sanitary* conditions in the workshops." [19]

"If this program had been carried out at the time," writes Dr. Greiffenrath, "on his knees the laborer would have thanked the Government. The Social-Democratic movement was still in its beginnings and the cupidity of the masses was not yet aroused; all hearts went out in hope and confidence to the new empire, Prussia still rested in the main on its ancient foundations, it still had its Christian schools and its Christian marriage laws." [20]

Ketteler did not deceive himself as to the reception his program would be likely to meet with even amongst the Catholics. "We do not expect our program to be accepted on the spot, or even in the near future; our actions, however, are not governed by the passing needs of the hour and the fluctuations of the Zeitgeist, but by eternal principles, upon which alone the peace and happiness of nations are based and which, after seasons of revolutionary upheaval, always rise to the surface again." [21]

The time, however, when his reform proposals were to be, in part at least, realized, was not so far distant as the Bishop had supposed. In the meantime, instead of the social reform so sorely needed, Germany received the Kulturkampf.

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[19] Op. cit., pp. 79-94.
[20] *Ketteler u. die Sociale Frage*, p. 12.
[21] Op. cit., p. VIII.

CLERICS AND SECULAR TRIBUNALS.

A RECENT decree in the form of a Motu Proprio by Pope Pius X has awakened considerable discussion because it ostensibly prohibits Catholics from bringing civil or criminal action against members of the clergy. To understand the document properly it must be read in connexion with the Pontifical Constitution issued by Pope Pius IX in 1869, under the title *Apostolicae Sedis*, to which the present document distinctly refers and which it interprets for the benefit of those who enjoy the *privilegium fori*; that is to say, the privilege of being tried before a special court, somewhat after the fashion of the court martial allowed to military men. This special court is a recognized institution in countries where the Catholic religion is the religion of the State or people.

Paragraph VII of *Apostolicae Sedis* inflicts sentence of excommunication (to be incurred without further process) upon all who compel (*cogentes*) clerics to appear before secular tribunals. The interpretation of the word *cogentes* had been fixed both by canonists and by a decision of the Holy Office (23 January, 1886) as referring, not to persons who cited ecclesiastics before the civil courts, but to the authors of laws which compel clerics to appear before the secular courts. Those who understand the conditions of the Catholic Church in Italy at the time of the Piedmontese occupation will realize the bearing of this censure. In the same way those who recall the recent disgraceful proceedings of the Verdesi trial in Rome, which caused a number of prominent ecclesiastics to be forced into the courts in order to refute the slanderous accusations lodged by a degraded priest against a prominent Jesuit Father, will understand the interpretation of this term *cogentes* by the Holy Father as embracing not only lawmakers but also individuals who maliciously or without sufficient cause summon ecclesiastics before secular tribunals.

The decree, like the clause which it interprets of the Constitution *Apostolicae Sedis*, refers primarily to countries where obtains the *privilegium fori*, which exempts clerics from civil trials. What significance, if any, has the above Motu Proprio for Catholics in the United States?

The question is one which would hardly have been mooted, were it not for the publicity given to the document and the comments made upon it by the daily press, whose writers can scarcely be supposed to be informed about its nature and authentic bearing. The doubt now exists in both priests and Catholic jurists, who, in view of the interpretations given or suggested by the public press, are perplexed and are asking: "Does the encyclical in question apply to America? Does it include subpoenaing the clergy as witnesses? It certainly is not true, is it, that I should be excommunicated *ipso facto* if, either for myself or on behalf of a client, I should commence a civil action against a priest on a promissory note?"

That the *privilegium fori* is not recognized by our civil authorities is plain. Still, the Constitution *Apostolicae Sedis* has also a general application, and it appears that the Sovereign Pontiff might bind Catholics as members of the religious society of which he is the acknowledged legislative head and administrator, to reverence the character of their priests, and hence forbid them to cite the latter before the secular courts. Other religious societies, like the Quakers, have such provisions; and St. Paul gives an example of the spirit of similar legislation in his reprimand to the Corinthians (I Ep. 6: 1-9), who had brought fellow Christians into the court before unbelieving judges. The object of course would not be to defeat justice, but simply to prevent scandal and disgrace by which the religious sense of the faithful might be outraged.

But the Pope would not have to make such a law for Catholics in the United States or enforce it by excommunication. Our ecclesiastical legislation long ago provided for these contingencies. In the Acts of the Second Plenary Council (nn. 155-156) American Catholics are cautioned against all litigation in the secular courts, if the interests involved may be adjusted by peaceable understanding. In matters ecclesiastical they are forbidden in terms almost identical with those used by the Sovereign Pontiff to cite before the civil tribunals any ecclesiastic or religious, under penalty of censure according to the ancient canon law.

Tribunalia profana, negotii aut litis causa temere ne adeant. Ubi cum homine etiam saeculari et de rebus temporalibus difficultas

oritur, ne quemquam in jus vocent aut vocati se sponte sistant, nisi res aliter componi nequeat. Ecclesiae vero honorem temnit et sacros canones conculcat quicumque personae ecclesiasticae vel religiosae de rebus quae ad forum ecclesiasticum pertinent, coram profano judice litem intenderit. Quo spectat decretum quod sequitur a praedecessoribus nostris latum:

"Cum grave fidelibus oriatur scandalum et ecclesiastico ordine dedecus, dum causae ecclesiasticae ad civilia deducuntur tribunalia, hortamur omnes quorum interest, ut controversias inter eos forte orituras de rebus vel personis ecclesiasticis, amice component, vel saltem judicio episcopi submittant. Quodsi ecclesiastica vel religiosa utriusque sexus persona aliam personam ecclesiasticam vel religiosam utriusque sexus coram civili tribunali temere citaverit de re juris stricte ecclesiastici, noverit se in censuras a jure latas incidere." [1]

The foregoing decree of the Second Plenary Council, referring to a decree of a previous Council, forbids positively under pain of ecclesiastical censure all litigation in the secular courts of the United States between the clergy or religious about matters which strictly belong to the ecclesiastical province. In such cases the bishop is the only proper judge. Whilst the prohibition refers directly to litigations between clerics or religious, it is evidently intended to apply to all Catholics who wantonly force the clergy or religious into the civil courts about matters of purely ecclesiastical import which can be settled by appeal to the bishop.

The Third Plenary Council is more explicit and forbids secular suits by priests or religious against one another, and prohibits the clergy from bringing action in the civil courts against any member of the laity for the purpose of collecting church dues, pew rent, and the like. It then continues: "Ad tuendam porro immunitatem ecclesiasticam *quatenus inter nos fieri* potest, districte prohibemus ne contra sacerdotem vel clericum *de rebus etiam temporalibus coram judice civili* litem intentent *sine permissione scripto expressa ipsius episcopi,* cujus erit in omnibus hujusmodi casibus litem, quantum fieri potest, amice componere." [2] In conclusion the Council refers to the very document which the Motu Proprio of the Sovereign Pontiff authoritatively interprets, namely the Constitution *Apostolicae Sedis.*

[1] Concil. Plen. Balt. II, nn. 155-156.
[2] Concil. Plen. Balt. III. n. 84.

The decree therefore, so far as it applies to any country in which the *privilegium fori* is not accepted, although it has greatly agitated the public as if it were an unwarranted limitation of a Catholic citizen's liberty in bringing to justice a clerical offender, has practically been in force amongst us for many years. Nay, it has actually existed in a more rigorous form than that which Pius X demands; for, according to the ecclesiastical law in the United States, no Catholic may bring civil or criminal action against a cleric in the secular courts without *written* permission from the bishop: "sine permissio *scripto* expressa ipsius episcopi"; whereas the Pontifical decree recently issued says merely, "*nullo potestatis ecclesiasticae permissu*".

Evidently the Pope's Motu Proprio has not altered the conditions among American Catholics, unless it be to mitigate the law which heretofore required that any Catholic who wished to prosecute a cleric in a civil court must first have his bishop's permission in writing; whereas the Pope now allows it if the plaintiff have any kind of ecclesiastical permission, which might include even such consent as is given by silent acquiescence.

The simple meaning therefore of the Decree is that no Catholic may force an ecclesiastic into court, without having the permission of the bishop in whose power it is to settle the case. The restriction does *not* include the subpoena summons served upon a cleric to appear as a witness, or as an expert, or as defending advocate or judge. It refers to one *accused* of delinquency or crime, for in canonical language "in jus trahere intelligitur aliquem trahere *ut reum* vel contra quem agatur".[3] As the sole object of the law is to prevent scandal, an aim which every right-minded member of the Church must endorse, the obligation of obtaining the bishop's permission before proceeding to public action against an ecclesiastic is not only reasonable, but wholly just and salutary, since it regards the peace and edification of the community.

The bishop may refuse his permission; but he cannot do so legitimately unless he is able to secure justice to the injured party by his own decision or in the ecclesiastical court. The

[3] Lehmkuhl II, 1196.

censure of the Church is directed against those who wantonly force clerics into the civil courts; hence the Fathers of the Council wisely used such words as "nisi res aliter componi nequeat", in giving their reasons for the prohibition.

But suppose a bishop unreasonably refused his consent to a civil action against a cleric when the ecclesiastical trial is for one reason or another sure to fail in its attempts to reach an equitable settlement of the case. In that event the bishop simply is supposed to rule the matter out of his court or he becomes a party to the action preferred against the accused cleric. In the first supposition, his refusal to try the case might with due regard to circumstances be construed as a disposition to permit a transfer of the matter to the civil court. In the second supposition an appeal against the bishop himself for refusing to administer justice would transfer the matter to the metropolitan, who would have to settle the case or give leave to have it decided in the civil courts. The recent Motu Proprio seems to do away, as was indicated above, with the obligation of obtaining the bishop's permission *in writing*, which the Baltimore laws require. This would indeed be the only part of the new decree that could be said to apply to this country, where the civil authorities recognize no *privilegium fori*.

There is then nothing that need alarm us in the Motu Proprio under review, even if it introduced some new phase or other into our observance of an old law. The *privilegium fori*, as understood in Catholic countries, has no existence amongst us. For the rest, the obligation of preventing scandals arising from needlessly dragging ecclesiastics into the civil courts, when the matter of contention can be settled by the bishop, rests upon a reasonable Christian basis and will commend itself to every person of fair mind.

Analecta.

EX ACTIBUS PII PP. X.

CONSTITUTIO APOSTOLICA DE NOVA PSALTERII IN BREVIARIO ROMANO DISPOSITIONE.

Pius Episcopus.

SERVUS SERVORUM DEI.

Ad perpetuam rei memoriam.

Divino afflatu compositos Psalmos, quorum est in sacris litteris collectio, inde ab Ecclesiae exordiis non modo mirifice valuisse constat ad fovendam fidelium pietatem, qui offerebant *hostiam laudis semper Deo, id est, fructum labiorum confitentium nomini eius*;[1] verum etiam ex more iam in vetere Lege recepto in ipsa sacra Liturgia divinoque Officio conspicuam habuisse partem. Hinc illa, quam dicit Basilius, nata *Ecclesiae vox*,[2] atque psalmodia, eius *hymnodiae filia*, ut a decessore Nostro Urbano VIII appellatur,[3] *quae canitur assidue ante sedem Dei et Agni*, quaeque homines, in primis divino cultui addictos docet, ex Athanasii sententia, *qua ratione Deum laudare oporteat quibusque verbis decenter* confiteantur.[4] Pulchre ad rem

[1] *Hebr.* 13, 15. [2] Homil. in Ps. 1 n. 2.

[3] Bulla "*Divinam psalmodiam*".

[4] Epist. ad Marcellinum in interpret. Psalmor. n. 10.

Augustinus: *Ut bene ab homine laudetur Deus, laudavit se ipse Deus; et quia dignatus est laudare se, ideo invenit homo, quemadmodum laudet eum.*[5]

Accedit quod in Psalmis mirabilis quaedam vis inest ad excitanda in animis omnium studia virtutum. Etsi enim *omnis nostra Scriptura, cum vetus tum nova, divinitus inspirata utilisque ad doctrinam est, ut scriptum habetur; . . . at Psalmorum liber, quasi paradisus omnium reliquorum* (librorum fructus) *in se continens, cantus edit, et proprios insuper cum ipsis inter psallendum exhibet.* Haec iterum Athanasius,[6] qui recte ibidem addit: *Mihi quidem videtur, psallenti Psalmos esse instar speculi, ut et seipsum et proprii animi motus in ipsis contempletur, atque ita affectus eos recitet.*[7] Itaque Augustinus in Confessionibus: *Quantum*, inquit, *flevi in hymnis et canticis tuis suave sonantis Ecclesiae tuae vocibus commotus acriter! Voces illae influebant auribus meis et eliquabatur veritas in cor meum et exaestuabat inde affectus pietatis et currebant lacrimae et bene mihi erat cum eis.*[8] Etenim, quem non moveant frequentes illi Psalmorum loci, in quibus de immensa maiestate Dei, de omnipotentia, de inenarrabili iustitia aut bonitate aut clementia de ceterisque infinitis laudibus eius tam alte praedicatur? Cui non similes sensus inspirent illae pro acceptis a Deo beneficiis gratiarum actiones, aut pro exspectatis humiles fidentesque preces, aut illi de peccatis clamores paenitentis animae? Quem non admiratione psaltes perfundat, cum divinae benignitatis munera in populum Israel atque in omne hominum genus profecta narrat, cumque caelestis sapientiae dogmata tradit? Quem denique non amore inflammet adumbrata studiose imago Christi Redemptoris, cuius quidem Augustinus[9] *vocem in omnibus Psalmis vel psallentem, vel gementem, vel laetantem in spe, vel suspirantem in re* audiebat?

Iure igitur optimo provisum est antiquitus, et per decreta Romanorum Pontificum, et per canones Conciliorum, et per monasticas leges, ut homines ex utroque clero integrum Psalterium per singulas hebdomadas concinerent vel recitarent. Atque hanc quidem legem a patribus traditam decessores

[5] In Psalm. 144 n. 1.
[6] Epist. ad Marcell. cit. n. 2.
[7] Op. cit. n. 12.
[8] Lib. IX cap. 6.
[9] In Ps. 42 n. 1.

Nostri S. Pius V, Clemens VIII, Urbanus VIII in recognoscendo Breviario Romano sancte servarunt. Unde etiam nunc Psalterium intra unius hebdomadae spatium recitandum foret integrum, nisi mutata rerum condicione talis recitatio frequenter impediretur.

Etenim procedente tempore continenter crevit inter fideles eorum hominum numerus, quos Ecclesia, mortali vita defunctos, caelicolis accensere et populo christiano patronos et vivendi duces consuevit proponere. In ipsorum vero honorem Officia de Sanctis sensim propagari coeperunt, unde fere factum est, ut de Dominicis diebus deque Feriis Officia silerent ideoque non pauci neglegerentur Psalmi, qui sunt tamen, non secus ac ceteri, ut Ambrosius ait [10] *benedictio populi, Dei laus, plebis laudatio, plausus omnium, sermo universorum, vox Ecclesiae, fidei canora confessio, auctoritatis plena devotio, libertatis laetitia, clamor iucunditatis, laetitiae resultatio.* De huiusmodi autem omissione non semel graves fuerunt prudentum piorumque virorum querimoniae, quod non modo hominibus sacri ordinis tot subtraherentur praesidia ad laudandum Dominum et ad intimos animi sensus ei significandos aptissima; sed etiam quod optabilis illa in orando varietas desideraretur, ad digne, attente, devote precandum imbecillitati nostrae quam maxime opportuna. Nam, ut Basilius habet, *in aequalitate torpescit saepe, nescio quomodo, animus, atque praesens absens est: mutatis vero et variatis psalmodia et cantu per singulas horas, renovatur eius desiderium et attentio instauratur.*[11]

Minime igitur mirum, quod complures e diversis orbis partibus sacrorum Antistites sua in hanc rem vota ad Apostolicam Sedem detulerunt, maximeque in Concilio Vaticano, cum hoc inter cetera postularunt, ut, quoad posset, revocaretur consuetudo vetus recitandi per hebdomadam totum Psalterium, ita tamen ut clero, in sacri ministerii vinea ob imminutum operariorum numerum iam gravius laboranti, non maius imponeretur onus. Hisce vero postulationibus et votis, quae Nostra quoque ante susceptum Pontificatum fuerant, itemque precibus, quae deinceps ab aliis Venerabilibus fratribus piisque viris admotae sunt, Nos equidem concedendum duximus, cauto ta-

[10] Enarrat. in Ps. 1 n. 9.

[11] Regulae fusius tractatae, interrog. 37 n. 5.

men, ne recitatione integri Psalterii hebdomadae spatio conclusa, ex una parte quicquam de Sanctorum cultu decederet, neve ex altera molestius Divini Officii onus clericis, immo temperatius evaderet. Quapropter, implorato suppliciter *Patre luminum*, corrogatisque in id ipsum suffragiis sanctarum precum, Nos vestigiis insistentes decessorum Nostrorum, aliquot viros delegimus doctos et industrios, quibus commisimus, ut consiliis studiisque collatis certam aliquam reperirent rei efficiendae rationem, quae Nostris optatis responderet. Illi autem commissum sibi munus e sententia exsequentes novam Psalterii dispositionem elaborarunt; quam cum S. R. E. Cardinales sacris ritibus cognoscendis praepositi diligenter consideratam probassent, Nos, utpote cum mente Nostra admodum congruentem, ratam habuimus in rebus omnibus, id est, quod ad ordinem ac partitionem Psalmorum, ad Antiphonas, ad Versiculos, ad Hymnos attinet cum suis Rubricis et Regulis, eiusque editionem authenticam in Nostra typographia Vaticana adornari et indidem evulgari iussimus.

Quoniam vero Psalterii dispositio intimam quamdam habet cum omni Divino Officio et Liturgia coniunctionem, nemo non videt, per ea, quae hic a Nobis decreta sunt, primum Nos fecisse gradum ad Romani Breviarii et Missalis emendationem: sed super tali causa proprium mox Consilium seu Commissionem, ut aiunt, eruditorum constituemus. Interim, opportunitatem hanc nacti, nonnulla iam in praesenti instauranda censuimus, prout in appositis Rubricis praescribitur: atque imprimis quidem ut in recitando Divino Officio Lectionibus statutis sacrae Scripturae cum Responsoriis de tempore occurrentibus debitus honor frequentiore usu restitueretur; dein vero ut in sacra Liturgia Missae antiquissimae de Dominicis infra annum et de Feriis, praesertim quadragesimalibus, locum suum recuperarent.

Itaque, harum auctoritate litterarum, ante omnia Psalterii ordinem, qualis in Breviario Romano hodie est, abolemus eiusque usum, inde a Kalendis Ianuariis anni millesimi nongentesimi decimi tertii, omnino interdicimus. Ex illo autem die in omnibus ecclesiis Cleri saecularis et regularis, in monasteriis, ordinibus, congregationibus, institutisque religiosorum ab omnibus et singulis, qui ex officio aut ex consuetudine Horas canonicas iuxta Breviarium Romanum, a S. Pio V editum et a

Clemente VIII, Urbano VIII, Leone XIII recognitum, persolvunt, novum Psalterii ordinem, qualem Nos cum suis Regulis et Rubricis approbavimus typisque Vaticanis vulgandum decrevimus, religiose observari iubemus. Simul vero poenas in iure statutas iis denuntiamus, qui suo officio persolvendi quotidie Horas canonicas defuerint; qui quidem sciant se tam gravi non satisfacturos officio, nisi Nostrum hunc Psalterii ordinem adhibeant.

Omnibus igitur Patriarchis, Archiepiscopis, Episcopis, Abbatibus ceterisque ecclesiarum Praelatis, ne Cardinalibus quidem Archipresbyteris patriarchalium Urbis basilicarum exceptis, mandamus, ut in sua quisque dioecesi, ecclesia vel coenobio Psalterium cum Regulis et Rubricis, quemadmodum a Nobis dispositum est, constituto tempore inducendum curent: quod Psalterium quasque Regulas et Rubricas etiam a ceteris omnibus, quoscumque obligatio tenet recitandi vel concinendi Horas canonicas, inviolate adhiberi ac servari praecipimus. Interim autem cuilibet et capitulis ipsis, modo id maior capituli pars sibi placere ostenderit, novum Psalterii ordinem, statim post eius editionem, rite usurpare licebit.

Haec vero edicimus, declaramus, sancimus, decernentes has Nostras litteras validas et efficaces semper esse ac fore; non obstantibus constitutionibus et ordinationibus apostolicis, generalibus et specialibus, ceterisve quibusvis in contrarium facientibus. Nulli ergo hominum liceat hanc paginam Nostrae abolitionis, revocationis, permissionis, iussionis, praecepti, statuti, indulti, mandati et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli, Apostolorum eius, se noverit incursurum.

Datum Romae apud S. Petrum anno Incarnationis Dominicae millesimo nongentesimo undecimo, Kalendis Novembribus, in festo Sanctorum omnium, Pontificatus Nostri anno nono.

A. Cardinalis AGLIARDI
S. R. E. Cancellarius.

Fr. Seb. Cardinalis MARTINELLI
S. R. C. Praefectus.

Loco * Plumbi.

VISA

M. RIGGI C. A., *Not.*

Reg. in Canc. Ap. N. 571.

Rubricae.

IN RECITATIONE DIVINI OFFICII ET IN MISSARUM CELEBRATIONE SERVANDAE AD NORMAM CONSTITUTIONIS APOSTOLICAE "DIVINO AFFLATU."

TITULUS I.

De ratione Divini Officii recitandi iuxta novum Psalterii ordinem.

1. In recitatione Divini Officii, iuxta Romanum Ritum, Psalmi quotidie sumendi sunt, ad singulas Horas canonicas, de occurrente hebdomadae die, prout distribuuntur in Psalterio noviter disposito; quod deinceps, loco veteris dispositionis, in novis Breviarii Romani editionibus vulgandum erit.

2. Excipiuntur tamen omnia Festa Domini eorumque integrae Octavae, Dominicae infra Octavas Nativitatis, Epiphaniae, Ascensionis et Corporis Domini, Vigilia Epiphaniae et Feria VI post Octavam Ascensionis, quando de eis persolvendum sit Officium; itemque Vigilia Nativitatis ad Laudes et ad reliquas Horas minores usque ad Nonam, et Vigilia Pentecostes; nec non omnia Festa Beatae Mariae Virginis, SS. Angelorum, S. Ioannis Baptistae, S. Ioseph et SS. Apostolorum et Duplicia I et II classis, eorumque omnium integrae Octavae, si de eis fiat Officium, quod recitandum erit prout assignatur, vel in Breviario, vel in Proprio Dioecesis vel Instituti, hac lege tamen ut Psalmi ad Laudes, Horas et Completorium semper sumendi sint ex Dominica, ut in novo Psalterio; ad Matutinum vero et ad Vesperas dicantur ut in Communi, nisi speciales Psalmi sint assignati. Tribus autem ultimis diebus maioris hebdomadae, nil erit innovandum, sed Officium integre persolvendum erit, prout nunc habetur in Breviario, sumptis tamen ad Laudes Psalmis de Feria currenti, ut in novo Psalterio, excepto Cantico Sabbati Sancti, quod etiamnum est "*Ego dixi: In dimidio.*" Ad Completorium sumantur Psalmi de Dominica, uti in novo pariter Psalterio.

3. In quolibet alio Festo Duplici, etiam maiore, vel Semiduplici, vel Simplici, et in Feriis Tempore Paschali semper dicantur Psalmi, cum Antiphonis in omnibus Horis, et Versibus ad Matutinum, ut in Psalterio de occurrenti hebdomadae die; reliqua omnia, et Antiphonae ad *Magnificat* et *Benedictus*,

ut in Proprio aut Communi. Quod si aliquod ex Festis huiusmodi proprias vel peculiariter assignatas habeat Antiphonas in aliqua Hora maiori, eas in eadem ipsa retineat cum suis Psalmis, prout habetur in Breviario: in ceteris Horis Psalmi et Antiphonae dicantur de Feria occurrente.

4. Lectiones ad Matutinum in I Nocturno semper legendae erunt de Scriptura occurrente, licet aliquando in Breviario Lectiones de Communi assignentur, nisi sit Festum Domini aut Festum cuiusvis ritus B. Mariae Virginis, vel Angelorum, vel S. Ioannis Baptistae, vel S. Ioseph, vel Apostolorum, aut Duplex I vel II classis, aut agatur de Festo, quod vel Lectiones habeat proprias, non vero de Communi, vel occurrat in Feriis Lectiones de Scriptura non habentibus, ideoque Lectiones de Communi necessario recipiat. In Festis vero, in quibus hucusque erant Lectiones de Communi, Responsoria vero propria, retineantur eaedem Lectiones cum propriis Responsoriis.

5. Porro sic erit persolvendum Officium in Festis Duplicibus et Semiduplicibus superius non exceptis:

Ad Matutinum Invitatorium, Hymnus, Lectiones II et III Nocturni ac Responsoria trium Nocturnorum propria, vel de Communi: Antiphonae vero, Psalmi et Versus trium Nocturnorum, nec non Lectiones I Nocturni de Feria occurrente.

Ad Laudes et ad Vesperas Antiphonae cum Psalmis de Feria; Capitulum, Hymnus, Versus et Antiphona ad *Benedictus* vel ad *Magnificat* cum Oratione aut ex Proprio, aut de Communi.

Ad Horas minores et Completorium Antiphonae cum Psalmis semper dicuntur de occurrente Feria. Ad Primam pro Lectione brevi legitur Capitulum Nonae ex Proprio, vel de Communi. Ad Tertiam, Sextam et Nonam Capitulum, Responsorium breve et Oratio pariter sumuntur vel ex Proprio, vel de Communi.

6. In Officio S. Mariae in Sabbato et in Festis Simplicibus sic Officium persolvendum est: at Matutinum Invitatorium et Hymnus dicuntur de eodem Officio vel de iisdem Festis; Psalmi cum suis Antiphonis et Versu de Feria occurrente; I et II Lectio de Feria, cum Responsoriis propriis, vel de Communi; III vero Lectio de Officio vel Festo, duabus Lectionibus in unam iunctis, si quando duae pro Festo habeantur: ad re-

liquas autem Horas omnia dicuntur, prouti supra, n. 5, de Festis Duplicibus expositum est.

7. In Feriis et in Festis Simplicibus Psalmi ad Matutinum, qui in novo Psalterio in tres Nocturnos dispositi inveniuntur, dicantur sine interruptione cum suis novem Antiphonis usque ad tertium Versum inclusive, omissis Versibus primo et secundo.

TITULUS II.

De Festorum praestantia.

1. Ut recte dignoscatur quale ex pluribus Officiis sit praestantius et proinde sive in occurrentia, sive in concurrentia, sive in ordine repositionis aut translationis praeferendum, sequentes praestantiae characteres considerandi sunt:

(*a*) *Ritus altior*, nisi occurrat Dominica, vel Feria, vel Octava privilegiata, vel etiam quaelibet dies Octava iuxta Rubricas.

(*b*) *Ratio Primarii* aut *Secundarii*.

(*c*) *Dignitas Personalis*, hoc ordine servato: Festa Domini, B. Mariae Virginis, Angelorum, S. Ioannis Baptistae, S. Ioseph, SS. Apostolorum et Evangelistarum.

(*d*) *Sollemnitas externa*, scilicet si Festum sit feriatum, aut celebretur cum Octava.

2. In occurrentia, et in ordine repositionis aut translationis, alius quoque character considerandus est, nempe:

(*e*) *Proprietas Festorum.* Dicitur Festum alicuius loci proprium, si agatur de Titulo Ecclesiae, de loci Patrono etiam secundario, de Sancto (in Martyrologio vel in eius appendice approbata descripto), cuius habetur corpus vel aliqua insignis et authentica reliquia, vel de Sancto, qui cum Ecclesia, vel loco, vel personarum coetu specialem habeat rationem. Igitur Festum quodvis istiusmodi proprium, ceteris paribus, praefertur Festo Universalis Ecclesiae. Excipiuntur tamen Dominicae, Feriae, Octavae et Vigiliae privilegiatae, nec non Festa primaria Duplicia I classis Universalis Ecclesiae, quae uniuscuiusque loci propria considerantur et sunt. Festum autem Universalis Ecclesiae, cuiusvis ritus, quia est praeceptivum, ceteris paribus, praeferri debet Festis aliquibus locis ex mero Indulto S. Sedis concessis, quae tamen propria, sensu quo supra, dici nequeunt.

TITULUS III.

De Festorum occurrentia accidentali eorumque translatione.

1. De Dominicis maioribus I classis, quodvis Festum in eis occurrat, semper faciendum est Officium: Dominicae vero II classis cedunt tantummodo Festis Duplicibus I classis, quo in casu de Dominica fit commemoratio in utrisque Vesperis, Laudibus et Missa cum IX Lectione ad Matutinum.

2. De Dominicis minoribus, seu per annum, semper fieri debet Officium, nisi occurrat Festum quodcumque Domini, aut aliquod Duplex I vel II classis, aut dies Octava Festorum Domini, quo in casu in Officio Festi vel diei Octavae fit commemoratio Dominicae in utrisque Vesperis et Laudibus et Missa cum IX Lectione ad Matutinum. Si Dominica infra Octavam Nativitatis occurrat in Festo S. Thomae Ep. M. aut in Festo S. Silvestri P. C., fit Officium de ipsa Dominica cum commemoratione Festi occurrentis; quo in casu die 30 Decembris, in Officio diei infra Octavam, Lectiones I et II Nocturni sumuntur e Festo Nativitatis, cum Responsoriis Dominicae. Quoad Dominicam vero, quae occurrit a Festo Circumcisionis usque ad Epiphaniam, nihil innovetur.

3. Duplicia I et II classis, quae seu ab aliqua Dominica maiori, seu a nobiliori Officio impediuntur, transferenda sunt in proximiorem insequentem diem, quae libera sit ab alio Festo Duplici I vel II classis, vel ab Officiis huiusmodi Festa excludentibus; salvo tamen privilegio a Rubricis concesso Festivitatibus Purificationis et Annuntiationis B. M. V., nec non Commemorationis sollemnis S. Ioseph.

4. Festa Duplicia maiora cuiusvis dignitatis et Duplicia minora Doctorum Ecclesiae non amplius transferri possunt, sed quando impediuntur, de eis fiat commemoratio, uti de aliis Duplicibus minoribus impeditis Rubricae disponunt (salvo quod numero sequenti statuitur de omittenda in Dominicis IX Lectione historica), nisi forte occurrant in Duplicibus I classis, in quibus nullius Officii agenda est commemoratio, nisi de occurrenti Dominica, vel de Feria, aut Octava privilegiata.

5. Porro si in Dominica maiori occurrat Officium Duplex maius aut minus, vel Semiduplex, vel Simplex, fiat de Dominica cum commemoratione Officii occurrentis in utrisque Vesperis (de Simplici tamen in primis Vesperis tantum) Laudibus

et Missa, sine IX Lectione historica. Idem fiat in Dominicis minoribus, nisi in eis occurrat Festum quodcumque Domini, aut quodvis Duplex I vel II classis, aut dies Octava Festorum Domini, quo in casu, ut supra n. 2 dictum est, fiat de Festo, vel de Octava cum commemoratione et IX Lectione Dominicae.

6. Dies, in qua celebratur Commemoratio omnium Fidelium Defunctorum, excludit translationem cuiusvis Festi.

TITULUS IV.

De Festorum occurrentia perpetua earumque repositione.

1. Festa omnia ritus Duplicis sive maioris sive minoris, aut Semiduplicis, si perpetuo impediantur, reponuntur in primam diem liberam, iuxta Rubricas.

2. Festa Duplicia I et II classis perpetuo impedita reponuntur, tamquam in sedem propriam, in primam diem liberam ab alio Festo Duplici I aut II classis, vel ab aliqua die Octava, vel ab Officiis huiusmodi Festa excludentibus, salvo privilegio Festivitati Purificationis B. M. V. concesso.

3. Dominicae maiores excludunt assignationem perpetuam cuiusvis Festi Duplicis etiam I classis: Dominicae vero minores assignationem excludunt cuiuscumque Duplicis maioris aut minoris, nisi sit Festum Domini. Festum SS. Nominis Mariae perpetuo assignatur diei duodecimae mensis Septembris.

4. Dies II Novembris excludit tum Festa occurrentia quae non sint Duplicia I classis, tum Festa perpetuo reponenda cuiusvis ritus.

TITULUS V.

De concurrentia Festorum.

1. Dominicae maiores Vesperas habent integras in concurrentia cum quovis Festo, nisi sit ritus Duplicis I aut II classis: ideoque in primis Vesperis sumuntur Antiphonae cum Psalmis de Sabbato; in Adventu tamen dicuntur Antiphonae de Laudibus Dominicae cum iisdem Psalmis de Sabbato.

2. Dominicae minores cedunt Vesperas, tum Duplicibus I aut II classis, tum omnibus Festis Domini, tum diebus Octavis Festorum Domini: integras autem habent Vesperas in concursu cum aliis Festis, sumptis in I Vesperis Antiphonis et Psalmis de Sabbato.

3. Leges, quibus ordinantur Vesperae infra Octavam Nativitatis Domini, immutatae manent.

TITULUS VI.

De Commemorationibus.

1. In Duplicibus I classis non fiat commemoratio de praecedenti, nisi fuerit aut Dominica quaevis, etiam per annum, aut Duplex I vel II classis, aut dies Octava alicuius Festi Domini primarii, aut dies infra Octavam privilegiatam, aut Feria maior. In occurrentia fiat tantum commemoratio de Dominica quacumque, de Octava privilegiata et de Feria maiori. De sequenti vero Officio (etiam ad modum Simplicis redacto) fiat semper commemoratio, minime autem de die infra Octavam non privilegiatam aut de Simplici.

2. In Duplicibus II classis de praecedenti Officio semper fieri debet commemoratio, nisi fuerit de aliquo Festo Semiduplici, vel de die infra Octavam non privilegiatam. In occurrentia fit commemoratio de quavis Dominica, de quolibet Duplici vel Semiduplici ad modum Simplicis redacto, de Octava privilegiata, de Feria maiori et de Vigilia: de Simplici vero fit tantum in Laudibus et in Missis privatis. De sequenti autem Officio quolibet, etiam Simplici vel ad modum Simplicis redacto, fit semper commemoratio, ac etiam de die infra Octavam, si in crastino Officium de ea agendum sit; et tunc cum Antiphona et Versiculo e I Vesperis Festi.

3. Licet Festa Domini eorumque Octavae privilegio gaudeant ut in occurrentia praevaleant Dominicis minoribus, nihilominus, quando plures fieri debeant commemorationes (cauto quod in Vesperis semper fiat prima commemoratio de Officio concurrenti, cuiusvis ritus et dignitatis), tam in Vesperis, quam in Laudibus et Missa hic ordo servetur: 1.° de Dominica qualibet; 2.° de die infra Octavam Epiphaniae aut Corporis Christi; 3.° de die Octava; 4.° de Duplici maiore; 5.° de Duplici minore; 6.° de Semiduplici; 7.° de die infra Octavam communem; 8.° de Feria VI post Octavam Ascensionis; 9.° de Feria maiori; 10.° de Vigilia; 11.° de Simplici.

TITULUS VII.

De conclusione propria Hymnorum et Versu proprio ad Primam, de Suffragiis Sanctorum, de Precibus, de Symbolo Athanasiano et de tertia oratione in Missa.

1. Quando eadem die occurrunt plura Officia, quae propriam habeant conclusionem Hymnorum vel proprium Versum ad

Primam, conclusio et Versus dicantur, quae propria sunt Officii, quod ea die recitatur.

2. Deinceps, quando facienda erunt Suffragia Sanctorum, unum tantum fiet Suffragium, iuxta formulam propositam in Ordinario novi Psalterii.

3. Symbolum Athanasianum additur ad Primam in Festo SS. Trinitatis et in Dominicis tantummodo post Epiphaniam et post Pentecosten, quando de eis persolvendum est Officium salva exceptione, de qua n. sequenti.

4. Quando in Dominica fit commemoratio de aliquo Officio Duplici, vel de die Octava, vel de die infra Octavam, omittuntur Suffragium, Preces, Symbolum *Quicumque* et tertia Oratio in Missa.

TITULUS VIII.

De Officiis votivis deque aliis Officiis addititiis.

1. Cum per hanc novam Psalterii dispositionem causae cessaverint Indulti Generalis d. d. 5 Iulii 1883 pro Officiis votivis, haec ipsa Officia, et alia similia ex particularibus indultis concessa, tolluntur omnino et sublata declarantur.

2. Cessat pariter obligatio recitandi in Choro, diebus a Rubricis hucusque vigentibus praescriptis, Officium parvum B. Mariae Virginis, Officium Defunctorum, nec non Psalmos Graduales ac Paenitentiales. Capitula vero, quae ad ista Officia addititia ex peculiari constitutione aut legato tenentur, a Sancta Sede eorum commutationem impetrabunt.

3. In Festo S. Marci et in Triduo Rogationum integrum manet onus recitandi Litanias Sanctorum, etiam extra Chorum.

TITULUS IX.

De Festis Dedicationis ac Tituli Ecclesiae et de Patronis.

1. Festum Dedicationis cuiuslibet Ecclesiae est semper primarium, et Festum Domini.

2. Anniversarium Dedicationis Ecclesiae Cathedralis et Festum Titulare eiusdem celebranda sunt sub ritu Duplici I classis cum Octava per totam Dioecesim ab universo Clero saeculari et etiam regulari Kalendarium Diecesanum adhibente: a Regularibus vero utriusque sexus in eadem Dioecesi commorantibus ac proprium Kalendarium habentibus, pariter sub ritu duplici I classis, absque tamen Octava.

3. Quum Sacrosancta Lateranensis Archibasilica omnium Ecclesiarum Urbis et Orbis sit mater et caput, tum ipsius Dedicationis Anniversarium, tum Festum Transfigurationis Domini, quod, praeter magnam Resurrectionis Dominicae sollemnitatem, tamquam Titulare ab ipsa recoli solet, ab universo Clero tam saeculari quam regulari, etiam ab illis qui peculiarem ritum sequuntur, sub ritu Duplici II classis deinceps celebrabitur.

4. Festum Patroni principalis Oppidi, vel Civitatis, vel Dioecesis, vel Provinciae, vel Nationis, Clerus saecularis, et regularis ibi degens et Kalendarium Dioecesanum sequens sub ritu Duplici I classis cum Octava celebrabit: Regulares vero ibidem commorantes et Kalendarium proprium habentes, idem Festum, quamvis feriatum numquam fuerit, eodem ritu celebrabunt, absque tamen Octava.

TITULUS X.

De Missis in Dominicis et Feriis deque Missis pro Defunctis.

1. In Dominicis, etiam minoribus, quodcumque Festum occurrat, dummodo non sit Festum Domini, vel eius dies Octava, aut Duplex I vel II classis, Missa semper dicenda erit de Dominica cum commemoratione festi. Quod si Festum commemorandum sit Duplex, tunc omittenda est III Oratio.

2. In Feriis Quadragesimae, Quatuor Temporum, II Rogationum, et in Vigiliis, si occurrat fieri Officium alicuius Festi Duplicis (non tamen I vel II classis) aut Semiduplicis, Missae privatae dici poterunt ad libitum, vel de Festo cum commemoratione ultimoque Evangelio Feriae aut Vigiliae, vel de Feria aut Vigilia cum commemoratione Festi: prohibentur tamen Missae votivae privatae, aut privatae pro Defunctis: quae item prohibentur in Feria, in qua anticipanda vel reponenda est Missa Dominicae. In Quadragesima vero Missae privatae Defunctorum celebrari tantum poterunt prima die cuiuscumque hebdomadae libera in Kalendario Ecclesiae, in qua Missa celebratur.

3. Si alicubi aliquod Festum impeditum a Dominica minore, celebratur ex voto, vel cum populi concursu (cuius rei iudex erit Ordinarius), Missae de eodem festo impedito celebrari poterunt, dummodo una Missa de Dominica ne omittatur. Quoties extra ordinem Officii cantetur vel legatur aliqua Missa,

si facienda sit commemoratio aut Dominicae, aut Feriae, aut Vigiliae, semper de hisce etiam Evangelium in fine legatur.

4. Ad Missam Dominicae etiam minoris, cum commemoratione Festi Duplicis tum maioris tum minoris ac diei infra Octavam quomodolibet celebrandam, retinetur color proprius Dominicae, cum Praefatione SSmae Trinitatis, nisi adsit propria Temporis, vel Octavae alicuius Festi Domini.

5. Leges pro Missis Defunctorum in cantu, immutatae manent. Missae vero lectae permittuntur in Duplicibus tantummodo in die obitus, aut pro die obitus, dummodo ne sit Festum de praecepto, aut Duplex I vel II classis, vel Feria excludens Duplicia I classis. Quoad vero Missas lectas Defunctorum dicendas diebus ritus Semiduplicis aut Simplicis, in posterum numquam celebrari poterunt in Feriis n. 2 enumeratis, salva tamen exceptione ibidem admissa. Licebit tamen in huiusmodi Missis de Feria orationem addi pro Defunctis, pro quibus Sacrificium applicatur, paenultimo loco, prout permittit Rubrica Missalis. Cum autem ut applicari possint Indulgentiae Altaris privilegiati, Missae Defunctorum debuerint hucusque in nigris celebrari, Summus Pontifex easdem indulgentias in posterum benigne concedit, licet Missa dicatur de Feria, cum oratione pro Defunctis. In reliquis autem Feriis per annum n. 2 non exceptis, nec non in Semiduplicibus, infra Octavas non privilegiatas et in Simplicibus, Missae Defunctorum sicut et aliae Missae votivae dici poterunt iuxta Rubricas.

TITULUS XI.

De Collectis in Missis.

Quod ad Collectas ab Ordinariis locorum imperatas attinet, deinceps prohibentur (nisi sint pro re gravi praescriptae) non tantum in Vigiliis Nativitatis et Pentecostes et in Duplicibus I classis, sed etiam in Duplicibus II classis, in Dominicis Maioribus, infra Octavas privilegiatas, et quandocumque in Missae dicendae sint plus quam tres Orationes a Rubrica eo die praescriptae.

TITULUS XII.

De Missis Conventualibus.

In Ecclesiis, in quibus adest obligatio Chori, una tantum Missa cum assistentia Choralium semper celebretur; et

quidem de Officio diei, nisi aliter Rubricae disponant; aliae Missae, quae hucusque cum praedicta assistentia celebrabantur, in posterum extra Chorum legantur, post propriam Horam Canonicam; excipiuntur tamen ab hac regula Missae in Litaniis maioribus et minoribus, et Missae in Festo Nativitatis Domini. Excipiuntur pariter Missae in anniversariis Creationis et Coronationis Summi Pontificis, Electionis et Consecrationis seu Translationis Episcopi, nec non in anniversario ultimi Episcopi defuncti, et omnium Episcoporum aut Canonicorum; omnesque Missae ex fundatione.

TITULUS XIII.

De Commemoratione Omnium Fidelium Defunctorum.

1. In Commemoratione omnium Fidelium Defunctorum, omissis Officio et Missa diei currentis, fit tantum Officium cum Missa pro Defunctis, prout in Appendice novi Psalterii praescribitur.

2. Si die 2 Novembris occurrat Dominica vel aliquod Duplex I classis, Commemoratio Defunctorum celebrabitur die proxime sequenti, similiter non impedita; in qua, si forte occurrat Duplex II classis, hoc transfertur iuxta regulam traditam Tit. III n. 3.

Praescriptiones Temporariae.

I.° Kalendaria uniuscuiusque Dioeceseos, aut Ordinis seu Congregationis Breviario Romano utentium, pro anno 1913, ad Regulas supra traditas omnino redigenda sunt.

II.° Diebus Dominicis, quibus in Kalendariis proximi anni 1912 inscribuntur, sub ritu Duplici maiori vel minori, Festa Sanctorum, vel Angelorum, vel etiam B. Mariae Virginis, vel dies Octava, quae non sit Festorum Domini, tum Officium in privata recitatione, tum Missae lectae erunt ad libitum, vel prout notatur in Kalendario anni 1912, vel de Dominica cum commemoratione duplicis maioris aut minoris. In Feriis quoque, de quibus Tit. X n. 2, Missae privatae celebrari poterunt, ut ibi adnotatur.

III.° Quod Tit. XIII harum Rubricarum dispositum est quoad Commemorationem Omnium Fidelium Defunctorum, inde ab anno 1912, in usum omnino deducendum est.

IV.° Usque dum nova correctio Breviarii et Missalis Romani, a Sanctissimo Domino Nostro decreta, vulgetur:

(*a*) Kalendaria perpetua Sacrae Rituum Congregationi reformanda et approbanda deferri non debent;

(*b*) De Festorum augendo ritu, vel de Festis novis invehendis nulla fiat postulatio;

(*c*) Festa particularia, sive B. Mariae Virginis, sive Sanctorum aut Beatorum, ritus Duplicis maioris aut minoris, Dominicis diebus assignata, locorum Ordinarii seu Superiores Regularium, aut in utrisque Vesperis, Laudibus et Missa commemoranda praescribant; aut in aliam diem, validis S. R. C. oblatis argumentis, transferenda curent; aut potius omittant.

(*d*) Nulla interim facta correctione Rubricarum, Regulae superius traditae in novis Breviariis et Missalibus post Rubricas Generales inserantur, omissis S. R. C. Decretis, quae hucusque in principio Breviarii inserta inveniuntur.

(*e*) In futuris Breviarii editionibus mutentur, ob novam Psalterii reformationem, sequentes Antiphonae in Laudibus:

In Dominica Sexagesimae:

Ant. 5. In excelsis * laudate Deum.

In Dominica III Quadragesimae:

Ant. 3. Adhaesit anima mea * post te, Deus meus.

In Dominica IV Quadragesimae:

Ant. 3. Me suscepit * dextera tua, Domine.

In Feria IV Maioris Hebdomadae:

Ant. 3. Tu autem, Domine, * scis omne consilium eorum adversum me in mortem.

Ant. 5. Fac, Domine, * iudicium iniuriam patientibus: et vias peccatorum disperde.

SACRA CONGREGATIO CONSISTORIALIS.

I.

Declaratio circa Facultatem Dispensandi Presbyteros ab Irregularitate.

Proposito dubio "utrum, vi decisionis huius S. Congregationis Consistorialis diei 27 februarii 1909, facultas concedendi presbyteris dispensationem ab irregularitate, sive haec oriatur ex delicto, sive ex defectu, spectet ad S. Congregationem de Sacramentis, an potius ad S. Congregationem Concilii"; SSmus D. N. Pius PP. X, attentis votis tum a Secretis utriusque Congregationis de Sacramentis et Concilii, tum huius S. Congregationis Consultorum, mandavit ut respondeatur "dispensationem ex defectu reservari ad S. Congregationem de Sacramentis, ex delicto autem ad S. Congregationem Concilii."

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 28 Novembris anno 1911.

C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S. SCIPIO TECCHI, *Adsessor.*

II.

MONITUM.

Sacerdos quidam, nomine Torrente, qui, anno praeterito, placita protestantium et spiritistarum amplectens, fidem catholicam magno apparatu abdicavit, ab infestis perniciosisque erroribus inter veteres sodales et fideles pervulgandis minime destitit, quinimo in dies periculosior evadit eo quod artibus dolisque suis scelestum suum propositum simulare conatur.

Ad haec mala itaque vitanda, maioraque praecavenda, necesse omnino est ut dioecesum Ordinarii, praecipue Hispaniarum et Americae Latinae, in quibus ipse peragrari dicitur, diligenter invigilent et praedictum sacerdotem a quovis sacro ministerio peragendo prohibeant.

S. CONGREGATIO RITUUM.

NONNULLA DUBIA LITURGICA.

Hodiernus compositor Kalendarii Adriensis Dioeceseos, haec dubia Sacrae huic Congregationi pro opportuna solutione humillime proposuit:

I. Celebrans et ministri, qui in Missa solemni diei festi Annuntiationis B. M. V. nec non SS. Natalis D. N. I. C. genuflectunt quando a choro cantantur verba "*Et incarnatus est*" etc., genuflectere ne debent etiam quando eadem verba simul recitant ad altare?

II. In vigilia Festi alicuius Sancti, cuius nomen continetur in Canone Missae, celebrans debet ne caput inclinare quum idem nomen pronuntiat?

III. Festum S. Stephani Pp. M. insignis Collegiatae Titularis, in tota Civitate Rhodigii iamdiu celebrari solet sub ritu duplici I. classis cum octava. Quaeritur utrum in tota eadem civitate Credo in Missa recitari possit ac debeat.

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito Commissionis Liturgicae suffragio, respondendum censuit:

Ad. I. Affirmative.

Ad. II. Affirmative iuxta Rubricas Missalis de Ritu celebrandi Missam tit. V. n. 2.

Ad. III. Negative et servetur Decretum n. 2189 *Perusina*, 23 Martii 1709.

Atque ita rescripsit et declaravit die 24 Novembris 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

SECRETARIA STATUS.

DECLARATIO AUTHENTICA CIRCA INDULTUM DE ABSTINENTIA ET IEIUNIO PRO AMERICA LATINA PER SECRETARIAM STATUS EDITUM DIE 1 IANUARII 1910.

EX AUDIENTIA SANCTISSIMI.

Die 13 Decembris 1911.

Circa Indultum de abstinentia et ieiunio pro America Latina, per Secretariam Status editum die 1 Ianuarii 1910, ea quae sequuntur dubia Rmus Vicarius Apostolicus Guyanae Britannicae humiliter Sanctae Sedi dirimenda proposuit:

I. Utrum Nigritae et Indi, qui privilegiis gaudentes per Constitutionem Leonis f. r. PP. XIII "*Trans oceanum*" concessis, ieiunare tenentur solummodo feriis sextis quadragesimae, Sabbato Sancto et in pervigilio Nativitatis Domini, vi praefati indulti a ieiunio eximantur etiam Sabbato Sancto et in pervigilio Nativitatis D. N. I. C.

II. Utrum diebus, quibus hoc indulto frui licet, firma maneat prohibitio miscendi carnes et pisces.

III. Quatenus affirmative ad II^{um}, utrum haec prohibitio etiam Nigritas et Indos respiciat.

SSmus vero D. N. Pius PP. X, referente me infrascripto Cardinali a secretis Status, respondendum decrevit:

Ad I.^{um} Sufficienter provisum per art. XIII Constitutionis "*Trans oceanum*" diei 18 Aprilis 1897, ideoque ambo privilegia seu indulta cumulari posse.

Ad II.^{um} Affirmative, nisi obtineatur speciale indultum apostolicum.

Ad III.^{um} Affirmative, ut in II.°

Et ita Sanctitas Sua publicari et servari iussit, contrariis quibuslibet minime obfuturis.

Datum Romae, e Secretaria Status, die, mense et anno praedictis.

L. * S. R. CARD. MERRY DEL VAL.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC CONSTITUTION on the new arrangement of the Psalms in the Breviary. Rubrics for the recitation of the Office and for the celebration of Mass, also some temporary prescriptions, are given.

S. CONSISTORIAL CONGREGATION. 1. Gives an authentic interpretation of the faculty for the dispensing of a priest from irregularity.

2. Issues a warning against a certain apostate priest.

S. CONGREGATION OF RITES solves three difficulties in liturgy.

SECRETARY OF STATE interprets the indult of abstinence and fasting given for Latin America on 1 January, 1910.

SUGGESTIONS FOR EQUIPPING AND MAINTAINING A COMPANY OF THE CATHOLIC BOYS' BRIGADE.

After a perusal of my previous article on the Catholic Boys' Brigade it may be desired in some districts to commence a Company of the C.B.B., and in order to assist those who are so desirous I offer the following suggestions as a practical guide to the establishment of such a Company. Generally speaking, the suggestions are the same as those I offered at the first National Catholic Congress at Leeds, England, in August, 1910. Many of the clergy perhaps feel that they would commence a Company of the C.B.B., if they could convince themselves that the establishment of such an organization would be a permanency. During the course of their varied and in some cases long experience, many new ideas and organizations have taken root in their various parishes to flourish for a brief period and then to be abandoned, as rapidly as they came into existence.

The boys who have left school are, as a rule, a source of great anxiety to the rector, as from school-age until that of

manhood they are passing through a transition stage which may either make or mar their future as devoted or useless members of the Church. During this period the majority of boys, having become wage-earners, begin to assume an air of independence which in many cases merges into rebellion against parental authority. The exhortations of parents to them to attend the Holy Sacrifice of the Mass and to frequent the Sacraments monthly are gradually neglected, and in some cases finally ignored.

Guilds may exist in the parish, but these often fail to draw into their midst the type of boys just pictured; as they resent attendance at confraternity meetings, preferring the society of their comrades, who are in many cases not of the Faith. Boys' clubs too are, generally speaking, failures, because they appeal to the boys' love of pleasure and amusement, but lack the discipline which is necessary for the successful management of large numbers of boys.

As the basis of the Catholic Boys' Brigade is of a religious and disciplinary nature, the youthful element is gradually brought to acknowledge superior authority, to have respect and reverence for the clergy and more particularly for self.

Before a Company is commenced it must be distinctly understood that without the active coöperation of the clergy no real success may be expected, because the movement, being essentially of a spiritual character, needs the watchful eye of the priest so that the means be not made the end. Given an enthusiastic priest, I feel that the result will exceed expectations, as the number of monthly Communions will testify.

The chief difficulties which present themselves at the outset are:

1. The cost of the Company.
2. The methods of financing the scheme.
3. The selection of suitable officers to manage the Company.
4. The choice of a suitable band.
5. The procuring of arms.

The approximate, necessary, and essential cost of equipping a Company of 50 boys is as follows:

50 forage caps	@ 1 : 3 =	£3 : 2 :	6
50 waist-belts	@ 1 : 9 =	4 : 7 :	6
50 haversacks	@ 11 =	2 : 5 :	10
50 carbines	@ 2 : 0 =	5 : 0 :	0
Carriage of carbines		10 :	0
2 sergeant's sashes	@ 2 : 6 =	5 :	0
2 sergeant's cross-belts	@ 5 : 0 =	10 :	0
Non-commissioned officers' chevrons, about		2 :	0
Total		£16 : 2 :	10

This outlay provides each boy with the equipment necessary to comply with the Regulations of the C.B.B. Headquarters in London. It is not necessary to adopt any other uniform, unless the Rector chooses to do so. Bearing in mind however the love a boy has for a uniform, it is as well to arouse the enthusiasm amongst the boys and the parishioners to enable the Company to turn out in full uniform. Personally, I think the success of the Boy Scouts may be mainly attributed to the fact that the movement offers as one of its inducements an attractive uniform which appeals to most boys of the age of thirteen or fourteen years and upward.

By the adoption of a uniform the initial expense is considerably increased, but the experience of the writer is that the extra outlay is more than justified. The uniform attracts, and besides it clearly marks out a boy as a member of a Catholic organization.

It also serves to distinguish the members of the Company from those who may be members of similar organizations in the district. The boys take a pride in the uniform with its Papal badges, and if they are impressed with the idea that it is the uniform of the Church they are wearing, then an additional interest is added to the creditable wearing of the same. Another factor in favor of the adoption of the complete uniform, particularly in parishes where some of the boys are poorly dressed, is that, when in uniform, rich and poor are not to be discerned. The poorly clad boy feels also that a very great honor is conferred upon him, when he is allowed to wear the Brigade uniform, as it is much smarter and neater than his own clothes. The cost of a uniform, viz. tunic and trousers, works out at about 12/ per boy.

Taking cost per head, the following may be useful as a basis for approximate calculation: with equipment only: Cap, belt, haversack, carbine 6/; with full uniform and equipment 18/.

As a band of some kind is almost an essential item, the following are given as approximate costs of a Bugle, and Drum and Fife band respectively:

Bugle Band of 19 Performers.

	£ s. d.
12 Army Regulation bugles (B flat) @ 11 6	6 18 0
12 Army Regulation bugle cords and tassels @ 2/	1 4 0
6 side drums @ £1 2 0	6 12 0
6 side drum carriages @ 3/9	1 2 6
1 bass drum @ £2 6 9	2 6 9
1 bass drum carriage @ 7 6	7 6
	£18 10 9

Drum and Fife Band of 14 Performers.

	£ s. d.
1 F piccolo @ 3/	3 0
6 B♭ flutes (1 brass key) @ 14/doz.	7 0
1 F or third flute	1 11
2 side drums @ £1 2 0	2 4 0
2 side drum carriages @ 3/9	7 6
1 bass drum	2 6 9
1 bass drum carriage	7 6
1 triangle	1 9
	£5 19 5

The size of a bugle band largely depends upon the funds at the disposal of the Company officers. The choice of a suitable band is one which needs careful consideration before a final choice is made. A brass band, entailing as it does such a considerable outlay, is out of the question when forming a Company. The difficulty is to choose between a bugle band and a drum and fife band. For Brigade purposes I strongly advocate a bugle band, as it is most popular with boys, and is especially adapted for marching purposes. Though a trifle more expensive than a drum and fife band the outlay in my opinion is justified. For cheapness a drum and fife band may be adopted, but I do not think that it appeals to boys in the same manner as a bugle band. Opinions, of course, differ and it is for the Chaplain and officers of the particular company to decide this matter.

The next difficulty is to devise means to raise the necessary funds. The following may be adopted.

1. The opening of a subscription list to be headed by the rector, and to be followed by the most prominent members

of the parish. Finally all who are interested in the welfare of the boys may be asked to contribute, if only a little.

2. Impose an entry fee of 50 cents and a weekly contribution of 10 cents upon every boy who joins the company.

3. A possible appeal collection in the church.

As the initial expense is the chief consideration, scarcely any difficulty need be experienced in making the Company self-supporting, provided the boys' subscriptions are well attended to and no arrears permitted. If however uniforms are adopted, it is well to allow the boys to pay for them by a system of weekly instalments. If an agreement be previously drawn up for each boy to sign, stating that the uniform is the property of the Company until the full amount is paid, then the money expended runs very little risk of being lost. This is the method I personally adopt with my own Company, as I am of opinion that what a boy pays for he values more and takes more care of also.

The next and to my mind the most difficult of all problems which beset the rector at the outset, is the selection of suitable officers to carry on the movement successfully. In every parish there are many willing gentlemen who no doubt would be anxious to serve as officers, but who for business and other reasons are unable to devote much time to the enterprise. Then again, there may be others who are enthusiastic enough and have sufficient time at their disposal but lack that power of command which is essential for the successful management of boys in large numbers. Finally, experience will have shown the rector that there are many gentlemen in the parish who eagerly take up any new idea, but who, though exceedingly active for a time, gradually become indifferent and finally give up the movement.

The choice of officers then seems so difficult that a rector may almost despair. In the selection of the officers the rector must bear in mind that he is selecting gentlemen who will to a great extent mould the characters of the future men of the parish, and with that in view it is necessary to select those whose character is above reproach and who are sound in their Catholic principles. The rector is the best judge of these qualities, and while officers who possess a little at least of the necessary military knowledge are desirable, it must not be forgotten that militarism is only the means to the end.

As captain I personally should advise that the rector select the schoolmaster, if he is enthusiastic and popular amongst boys who have left school. Failing him, select an assistant schoolmaster. Having to deal with boys in large numbers and having studied their peculiarities for years, teachers are more likely to succeed in enforcing discipline amongst the boys. Should a teacher not be available, then an official of the St. Vincent de Paul Society might be appointed, as his intercourse with the boys of the parish will have given him special opportunities of studying that class of boys for which the Brigade specially exists. A knowledge of military drill, obtained by service in the auxiliary forces, will be a useful asset if possessed by the Captain, as he will be able more thoroughly to organize the Company and allot the various duties connected with its administration.

Having decided on a captain, the rector would do well to confer with this gentleman before selecting the other officers of the staff. A conference of this nature will enable gentlemen to be chosen who will work amicably together, and with the captain, to secure the best that is possible from the Company. It will then be necessary to appoint a drill-instructor, who should have had service in the army or at least in the auxiliary forces. There are at least one or two ex-army gentlemen in almost every parish who will undertake the work, the difficulty generally being to select the most suitable, as once it is known that such a post needs filling, there will be many offers from those who have spent years in their country's service. Here the rector's knowledge of his parishioners will be most useful, as only a man of exemplary conduct and a devoted member of the Church will be able to use the military drill he teaches as a means of morally reforming the boys under his care, as during the early days of a Company the drill-instructor is in charge of the boys for lengthy periods and his influence is soon felt one way or the other, amongst the boys.

A suitable instructor for the band must then be secured, whether the bugle band or the drum and fife band be chosen. if the former band be adopted, a bugler of the regular or auxiliary forces is a useful addition; and if one can be found in the parish, the expense of engaging an instructor may be

saved, as such a gentleman, should he be available, would be expected to give his services gratis.

A lieutenant to assist the captain in the organization and clerical work is almost essential at the outset, as in case of illness or any other cause depriving the Company of the services of the captain for a time, the lieutenant may act as his deputy; and should the captain resign, then the lieutenant will be able to continue the work and succeed to the command of the Company.

This is the minimum staff for the satisfactory working of a Company. As time goes on and the company increases, it may be necessary to increase the staff. Lieutenants may be selected to act as Quartermaster and Paymaster respectively, clerical and business qualifications to a certain extent dominating the selection of these officers.

In England until quite recently arms could be procured from the Government Ordnance stores at a nominal charge of 30 cents per carbine. These carbines were unserviceable from a firing point of view, but they were admirably adapted to the requirements of the Brigade. Recently because of the refusal of the C.B.B. to accept the Government Cadet scheme the supply of carbines was withdrawn and Companies will have to rely upon the dummy carbines which are on the market suitable for boys' brigades.

Once the Company is fully drilled and equipped, the enthusiasm of the movement will be maintained for a few months, as the novelty of wearing the uniform and equipment will always secure a good attendance on parade, either for drill or the various exercises of the Company. Then again route marches into the country will also be new to the boys, and they will enter into them with great zest.

The difficulty will begin when the winter draws near, unless the Company has a covered drill shed, as outside parades and drills become almost impossible. What then is to be done to arouse the flagging zeal of the young Brigader? This difficulty calls for all the zeal that the captain and his staff can command. On no account allow any of the boys to miss whatever parades may be announced on the Order sheets, if the parade be only to call at the Orderly room to pay the weekly subscription. Instil into the minds of the boys that it is the

bounden duty of each and every one to pay his quota week by week if he wishes to see his Company flourish and be a credit to the parish to which it is attached.

Each Sunday I would suggest that the boys attend a certain Mass and sit in an assigned place. Then after Mass is over the boys should be marched into the hall or school-room and the roll called. In this way a check is kept upon the boys' attendance at Holy Mass, and the same watchful eye extended over them as was done in their school days. I would venture to assert that this is more necessary at this age than during the school-life of a boy, as in the latter case parental influence is stronger than in the former one.

I would also advise that the Holy Communion Sunday be a certain fixed day in each month when all ranks should be present at the same Mass to receive, the roll being called as usual. The uniform and equipment should also be worn neat and clean on such occasions.

Great assistance may be obtained from non-commissioned officers in charge of sections on the Saturday evenings prior to Holy Communion, as these may be requested to see that the careless ones turn up for Confession. In this way the boys who have become non-commissioned officers begin to feel greater interest in the movement since their coöperation is invited in this manner. If an evening school be held in connexion with the day school, then all members of the Company should be encouraged to attend during the winter session, attendance at the evening classes counting as drills toward the rewards which may be offered at the end of each year for regular attendance. If it is understood that no promotion may be expected unless a boy attends these classes, then no difficulty will be found in persuading the boys to attend. Should any of the boys be further advanced than the ordinary evening school curriculum, then attendance at a Technical School or a School of Art may be similarly encouraged.

If unfortunately no evening school exists, then it were as well if the officers established proficiency classes on a certain night in the week, when instruction in reading, composition, arithmetic, history, and geography may be given, attendance at these classes and satisfactory progress being necessary for promotion.

A miniature rifle range usually appeals to the boys, and if prizes are offered at the end of a certain period for the best marksmen, an additional interest is added to the boys' practice.

An ambulance class generally attracts a great number of boys who should be prepared for an examination similar to that of the St. John's Ambulance Association.

Signaling usually finds many enthusiasts in the ranks of the boys, and this provides a means of keeping a goodly number of the lads together during the dark nights of winter.

The ingenuity of the Staff may easily devise other means of keeping the lads occupied during the winter, as this is the most difficult time to keep the Company up to strength.

During the winter it is as well to get the lads to subscribe toward providing a few tents for use in week-end camping in the coming spring. Camping is the delight of every boy and another of the reasons of the success of the Scout movement. To live out in the open and have one's meals cooked in primitive style has a charm for Officers as well as boys, and lads never tire of these week-ends. Besides, the time spent in the open air has its resultant benefit in the changed appearance of the boys themselves. When the summer holidays draw near, the thought of a week spent in the open fills the lads with untold enthusiasm and buoys up their spirits for many weeks before the actual time arrives.

The establishment of a boys' club during the first twelve months of a Company's existence is an idea which may be thought by some to be a suitable means of keeping the boys together in winter. I am of opinion, however, that at such a time the idea is premature, because the boys have not really grasped the idea of the discipline that should exist in every Company, and their attendance at a club has a tendency to weaken this discipline. Once the boys understand the value of discipline and have been taught to respect the property of the Company then such an idea is feasible.

When numbers begin to fall off a little and some of the boys seem to be tiring of the novelty, the captain is apt to be tempted to show leniency and relax the severity of the disciplinary measures first adopted, in order to coax the boys to remain. This is a fatal step; and if persisted in, it will finally under-

mine the efficiency and discipline of the Company. At such a time the discipline should be more rigorously enforced, and the lads be given to understand that no boy is required to remain a member unless the rules are strictly complied with.

I would also suggest that the Captain acquaint himself with the principal employers of labor in the district, and boys who fall out of work may be requested to see the Captain, who in many cases may be able to find employment for them, as their presence in an efficient and well-disciplined Company of the C.B.B. will be a sufficient testimonial of the lad's worth. He might also keep in touch with the local Labor Exchange at the same time. This idea if carried out successfully will tend to make the boys look to the Brigade in times of necessity.

In my opinion one of the best ways to secure continued success is for the Captain and his brother officers to show the boys on all occasions that they are enthusiastic for the welfare of the Company. I hope that these few suggestions may be the means of suggesting other plans for dealing with that complicated piece of anatomy the young Brigader.

LIEUT.-COLONEL J. S. GAUKROGER, F.G.S.E.,
2nd Battalion Salford Regiment, C.B.B., England.

DE VASECTOMIA DUPLICI.

I. Observationes quaedam P. Ferreres, S.J., in articulum Dris. O'Malley, Medici.

II. Doctoris O'Malley Responsio in easdem Observationes.

I.

PRAENOTANDA.

PLURIMI articuli hac de re, praeter eos quos jam alias memoravimus,[1] editi sunt in Ephemeridibus Statuum Foederatorum Americae Septentrionalis,[2] ab auctoribus diversa opinantibus.

Quia vero ea quae respiciunt naturam physiologicam hujus operationis ejusque physiologicos effectus sunt veluti fundamentum pro solutione quaestionum de moralitate ipsius deque

[1] Cfr. *Razón y Fe*, Vol. 28, p. 231.

[2] ECCLESIASTICAL REVIEW, May, 1911, pp. 562-583; June, pp. 684 seq.; 742; July, pp. 71 seq.; 86 seq.; September, pp. 313 seq.; 355 seq.

ejus effectibus canonicis (quod caput est totius studii nostri) ideo placuit aliquas observationes conscribere circa articulum Dris. Medici O'Malley,[3] ubi plurima physiologice attinguntur circa hanc operationem.

Et imprimis circa modum quo haec operatio peragitur diligenter notat Dr. O'Malley quod tantum secatur vas sive canalis deferens, minime vero venae et arteriae quae constituunt funiculum spermaticum quaeque irrigant testes. Sectio canalis deferentis fit circa testiculos prope epididymum; pars canalis quae est juxta testes remanet libera, alia vero ligatur jam ante sectionem vel filo serico vel intestinali. Sectio ita fit ut segmentum aliquod parvum ipsius canalis auferatur.

Etiamsi pars canalis libera quoque ligaretur, nullus pravus sequeretur effectus, imo ipsa per semetipsam solet naturaliter occludi.

Solerter observat vasa sanguinea non esse (secanda nec) liganda, secus enim atrophia testiculorum oriretur et aequivaleret castrationi.

Innititur Falsa Seminis Notione, Sensu Canonico, unde in Plures incidit Errores.

Quoad naturam ipsius seminis ea scribit quae veram seminis canonicam notionem plane pervertere nobis visum est.

Dicit enim spermatozoida fieri quidem a testibus, partem vero liquidam veri seminis oriri tum a vesiculis seminalibus, tum a glandula prostata, et forsan a glandulis dictis de Cowper, quamvis harum functio physiologica adhuc plane perspecta non sit.

Unde juxta ipsum pars liquida *veri seminis* oritur non a testiculis sed aliunde, nempe a vesiculis seminalibus, a prostata etc. Et quia haec omnia salva et illaesa manent post vasectomiam duplicem, hinc infert virum talia passum: 1.° emittere *verum* semen, etsi non foecundum, *non secus ac senes* et alii qui spermatozoida jam non producunt: 2.° non esse impotentem sensu canonico, sed tantum sterilem, non secus ac senes; imo 3.° non esse possibile ut fiat impotens, ita ut non magis ex vasectomia oriatur impotentia quam ex rasione barbae.

[3] Ecclesiastical Review, June, pp. 684, seq.

His assertionibus opponendum est: 1.° Quod juxta doctrinam physiologicam etiam in testiculis elaboratur pars aliqua veri seminis, quae non constituitur ex spermatozoidis.

Sic juxta Dres. medicos De Beauregard et Galippe decima fere pars veri seminis elaborati a testiculis non constituitur ex spermatozoidis:

" Observé dans le testicule même, le sperme est épais et concret, d'un blanc mat. Cette matière est constituée, au moins pour les *neuf dixièmes, par des spermatozoïdes* (Robin); parmi ceux-ci, on en voit qui sont encore contenus dans les *cellules embryonnaires mâles*, ou qui en sont incomplètement sortis. Chez un certain nombre d'animaux, le sperme est porté, sans mèlange d'autre liquide, dans l'organe femelle." [4]

Potest igitur aliquis emittere semen elaboratum a testiculis quamvis non emittat spermatozoida.

Etiam Dr. Beclard professor addictus Facultati Medicae Parisiensi testatur cellulas spermaticas elaboratas a testiculis ejaculari simul cum spermatozoidis. Sunt ergo pars veri seminis; imo ex ipsis evolutis spermatozoida ipsa originem ducunt. Fieri igitur poterit ut senes vel alii morbo affecti ejaculent hujusmodi cellulas ideoque verum semen, non autem spermatozoida, ideoque infoecundum: " Indépendamment des spermatozoïdes, on remarque encore dans le sperme des globules d'une nature particulière, dits *cellules spermatiques*. Ces cellules, de volume très-variable, ne sont que les premières phases du développement des filaments spermatiques. Ces cellules existent en grand nombre dans le sperme contenu dans les canaux séminifères du testicule. On n'en retrouve qu'un petit nombre dans le sperme éjaculé, parce qu'au moment où le sperme est évacué au dehors, ces cellules ont généralement subi leurs métamorphoses. Par la même raison, le sperme extrait des canaux séminifères du testicule ne renferme que de rares spermatozoïdes, et le nombre de ces derniers augmente dans l'épididyme, le canal déférent et les vésicules séminales." Ita Beclard, *Traité élémentaire de physiologie humaine*.[5]

[4] Beauregard-Galippe, *Guide pratique pour les travaux de micrographie* edit. 2, Paris, 1888, p. 555.

[5] Paris, 1866, édit. 5, p. 1.130.

Imo, Dr. Medicus J. Calleja, professor Facultatis medicae Matritensis testatur semen prout reperitur in ipso testiculo, in tubis seminiferis, constare jam parte aliqua liquida; etsi parva: "El contenido ó producto de secreción de estos tubos es el *esperma* puro; líquido homogéneo filamentoso, blanquecino, inodoro, compuesto *casi* totalmente de espermatozoides y de *muy poco liquido*." [6]

Eamdem doctrinam ac Dr. Calleja tradit clariss. Professor W. Waldeyer in egregio opere *Handbuch der vergleichenden und experimentellen Entwickelungslehre der Wirbettiere von Dr. O. Hertwig*, Band 1, Teil I, 1: Jena, 1906, p. 96. Docet enim in ipsis tubis seminiferis testiculorum reperiri simul cum spermatozoidis partem liquidam, viscosam, licet in minore quantitate, quae inservit ut spermatozoida moveri queant.[7]

2.° Señes usque ad ultimam senectutem producere non modo verum semen sed etiam generatim vera spermatozoida, etsi rariora ac forte debiliora. "Vir sperma format etiam in provecta aetate sed non raro est infoecundum", ait Gasparri, n. 512. "Quoniam vero in quacumque aetate sperma formatur, imo nonnulli decrepiti filios quoque genuerunt, et ex ipso nuptiarum desiderio potentia praesumi debet, et aliunde etiam in dubio impotentiae matrimonium permittitur; hinc senes in quacumque aetate ad matrimonium Ecclesia admittit." [8]

Etiam Dres. Medici Beauregard et Galippe, l. c., p. 583, nota, testantur sperma senum continere generatim spermatozoida. "Le sperme des vieillards contient généralement des spermatozoïdes."

Apertius id probat Dr. Medicus Sappèy, Professor Anatomiae in Facultate medica Parisiensi, in suo opere *Traité d'anatomie descriptive*, vol. 4, p. 621, 622 (Paris, 1874, edit. 2.): "A quelle époque de la vie disparaissent dans le liquide

[6] Calleja, *Nuevo Compendio de Anatomía descriptiva y general*, Madrid, 1878, pág. 1.125.

[7] "Hodensekret. Ju den Tubulis contortis werden die Spermien gebildet (s. w. u.), dabei eine zähe eiweisshaltige Flüssigkeit in geringer Menge [v. Mihalkovies (M. 2833)] Man kann sagen, dass diese Flüssigkeit wohl nur zur Erleichterung der Fortbewegund der Spermien dienen möge. Ueber die in den Hodenkanälchen und in den interstitiellen Hodenzellen vorkommenden Krystallbildungen ist bereits vorhin im Anschlusse an die Böttcher'schen Krystalle kurz berichtet worden."

[8] Ibid., p. 345. Cfr. etiam S. C. C., 7 Sept., 1793, in Tudertina.

séminal les spermatozoïdes? On a longtemps pensé qu'ils n'existaient plus dans la semence des vieillards. C'était une erreur que sont venues réfuter les recherches de M. Duplay et celles de M. Dieu. M. Duplay a examiné le sperme de 51 vieillards, pris dans les vésicules séminales. Chez 37 les spermatozoïdes existaient; et le plus souvent ils ne différaient pas de ceux de l'adulte. Dans ce nombre il y avait 8 sexagénaires, 20 septuagénaires, 9 octogénaires; et parmi ceux chez lesquels les spermatozoïdes étaient aussi abondants que chez l'adulte, le moins âgé comptait soixante-treize ans, le plus âgé quatre-vingt-deux. Les recherches de M. Dieu, faites sur les vétérans de l'hôtel des Invalides, confirment pleinement les précédentes. Sur 105 vétérans 41 lui ont présenté des spermatozoïdes. Parmi ces derniers le plus âgé avait quatre-vingt-six ans. Mais peut-être n'est-ce pas encore la limite extrême de leur existence; Casper fait mention d'un vieillard de quatre-vingt-seize ans chez lequel il existait des filaments spermatiques."

Nec aliter rem exprimit Dr. Medicus Beclard, l. c., p. 1.126, nota 1: " Généralement le sperme des vieillards ne perd pas sa vertu fécondante par les progrès de l'âge. D'après les recherches récentes de M. Duplay, le sperme d'un grand nombre de vieillards de 70 à 80 ans contenait des *spermatozoïdes* dans les ¾ des cas."

Juxta Drem. Medicum Mathiam Duval, professorem addictum Facultati medicae Parisiensi, spermatozoida in senibus imperfectam habent evolutionem, et motu progressivo carent et haec generatim est causa sterilitatis: " D'après le docteur Girault, chez l'homme, après 55 ans, la tête des spermatozoïdes est plus grosse et la queue plus courte; puis vient une époque où ces espèces de têtards n'ont presque plus de queue: la tête a alors presque tout envahi. Il leur reste bien encore des mouvements, mais la progression est devenue impossible: il ne s'en trouve que quelques rares qui aient conservé leur queue et puissent encore aller en avant." (Duval, *Cours de physiologie*, Paris, 1873, édit. 2, pp. 556, 557.)

Clarius adhuc exponit Dr. Medicus G. Surbled quomodo saepius sterilitas oriatur sive in senibus sive in aliis morbo affectis, quamvis verum semen plura continens spermatozoida emittatur: " Sans doute la liqueur séminale complètement dé-

pourvue de spermatozoïdes est de nul effet; mais la présence de ces animalcules ne suffit pas pour rendre le sperme prolifique. Dans un grand nombre de maladies, l'arthritisme, le diabète, la tuberculose, les cachexies, l'anémie profonde, chez les vieillards, chez les individus fatigués ou usés avant l'âge, les spermatozoïdes ne sont pas absents du sperme et n'arrivent pas cependant à le rendre fécondant: on les trouve quelquefois petits, faibles, presque sans mouvement (*spermatozoïdes à béquilles*, Pajot) et d'autres fois nombreux et vifs comme à l'ordinaire. D'ailleurs l'impuissance des spermatozoïdes dans les affections les plus graves n'est jamais absolue et permanente: on la voit disparaître sous l'influence du traitement, de l'hygiène, de la continence, et même toute seule." [9]

Ergo nulla datur paritas inter senes ac eos qui vasectomiam duplicem passi sunt.

Senes enim possunt per se emittere et de facto emittunt communiter non modo semen verum a testiculis formatum sed etiam spermatozoidis refertum, aliquando de facto frugiferum, alias infecundum quia spermatozoida debilia sunt aut parum evoluta, ideoque senes apti sunt ad copulam conjugalem. Vasectomiaci e contra, ut jam statim probabimus, nec emittunt nec, quatenus tales, possunt emittere verum semen in testiculis elaboratum, sive cum spermatozoidis sive absque illis. Ergo sunt inepti ad conjugalem copulam sensu canonico.

3.° In sensu canonum, qui nihil emittit elaboratum ab ipsis testiculis, non emittit verum semen, et qui verum semen non potest emittere est certe impotens sensu canonico ad contrahendum matrimonium. Sic Sixtus V, Const. *Cum frequenter, 22 Junii 1587* (Bull. Rom. Taur., vol. 8, p. 870) ubi legitur: "Cum *frequenter* in istis regionibus eunuchi quidam et spadones, qui utroque teste carent, et ideo *certum ac manifestum est* eos *verum semen* emittere *non posse;* quia impura carnis tentigine atque immundis complexibus cum mulieribus se commiscent, et *humorem forsan quemdam similem semini*, licet ad generationem et ad matrimonii causam minime aptum, *effundunt*, matrimonia cum mulieribus, praesertim hunc ipsum eorum defectum scientibus, contrahere praesumant, idque sibi licere pertinaciter contendant." [10]

[9] Surbled, *La morale dans ses rapports avec la médecine et l'hygiène*, t. 2, La vie sexuelle, Paris, 1900, edit. 6, pp. 125, 126.

[10] Cfr. *Razón y Fe*, Vol. 27, p. 376.

Unde Card. Gasparri, haec scribit: " Exinde deduces matrimonium ex capite impotentiae, dummodo haec antecedens probetur, nullum esse in sequentibus casibus: 1.° Si quis membro virili penetrare potest vaginam mulieris, sed verum semen non emittit; verum semen, inquam, etsi spermatozoidis carens, quod accidit quando vir caret testibus quibus semen elaboratur." [11]

Hinc nullus est jam Doctor theologus aut canonista qui admittat verum semen emitti posse ab eo qui caret testiculis. Ergo neque ab eo qui quamvis testiculos habet, nihil emittere potest ab ipsis elaboratum.

Sic enim Eschbach, l. c., n. 2: " Praeter eunuchos, quibus causa impotentiae, ne intra vas seminent, est ipius seminis deficientia, *dantur qui testiculis perfectis donati, tamen* confectum in iis semen *vel nullo modo ejaculare, vel certe non in femineum vas emittere possunt.* Apud illos ***impotentiam*** causat *interni canalis ejaculatorii vitium, quo et necessario sperma rursus intra corpus resorberi.*"

Et Gasparri, n. 528, 1.°: " Revera licet eunuchi habeant humorem quemdam aquosum, eumque per hastam erectam in vaginam cum delectatione valeant immittere, tamen hic humor aquosus non solum caret spermatozoidis, uti e. g. in juvenibus, sed *non est verum semen*, ideoque, actio humana in generatione, idest immissio veri seminis in vaginam, est impossibilis, ac proinde adest non mera sterilitas, sed *impotentia.* Idem dicas *si testes adsunt*, sed non resident loco debito, aut *non habent cum membro virili debitam conjunctionem, ita ut seminis* vel praeparatio vel *conductio fieri nequeat.* Si hoc vitium medicamentis vel sectione, citra periculum mortis, tolli nequit, est impotentia perpetua et absoluta, irritans nuptias, dummodo sit antecedens." [12]

Cfr. etiam quae ex Petro Ledesma, ibidem excripsimus, cujus sunt etiam haec verba: " Nam spadones utroque teste carentes . . . quamvis videantur seminare, tamen semen eorum non est ejusdem rationis cum semine aliorum, non enim est prolificum ex natura sua." [13]

Quare P. Ojetti, in hypothesi quod redintegratio canalis post peractam vasectomiam obtineri nequeat, omnino admittit im-

[11] Gasparri, n. 520.

[12] Vide *Razón y Fé*, Vol. 27, p. 377.

[13] Ledesma, *De magno sacram. matrimonii*, q. 68, art. 1, p. 560, *ad secundum*. Venetiis, 1595.

potentiam ad matrimonium absolutam et perpetuam eorum qui duplicem vasectomiam experti sunt, *quia semen verum* in mulieris vaginam emittere non possunt: "Ceterum si revera, semel vasectomia peracta, non posset amplius recuperari facultas emittendi verum semen, solutio P. Ferreres esset omnino admittenda; hi enim vere essent in casu impotentes impotentia perpetua et absoluta, qui ad matrimonium inhabiles sunt jure ipso naturae, quum ipsis *impossibilis sit copula conjugalis, qua scilicet* verum semen emittant in vaginam mulieris." [14]

Vel ut ait Schmalzgrueber, t. 4, tit. 15, n. 15. Impotentia absoluta oritur: "Ex defectu partium genitalium ejusdem maris, quod careat semine, aut testibus, vel *quod semen* quidem, et testes *habeat, sed* illud *spurium,* et hos ineptos, vel si in neutro sit defectus, ob partium malam conformationem illud in vas debitum non possit immittere." [15]

Unde planum est doctrinam D^ris^ O'Malley esse contrariam sacris canonibus et speciatim constitutioni Sixti V. Etenim Dr. O'Malley vocat verum semen id quod emittunt duplicem passi vasectomiam eosque ideo aptos ad matrimonium declarat; Sixtus V. dicit spadones utroque testiculo carentes non posse emittere verum semen aptum ad matrimonium valide contrahendum, sed emittere tantum humorem quemdam similem semini ad generationem et ad matrimonii causam minime aptum. Jam vero quodnam est discrimen inter id quod emittunt praedicti vasectomiaci et id quod a spadonibus emittitur? Nullum profecto. Nam tam hi quam illi emittunt liquorem productum ab uretra, a glandula prostata et a vesiculis seminalibus, nam omnes tam castrati quam vasectomiaci haec omnia habent et conservant, nam a castratis nihil horum aufertur.

Ex praepostera hac seminis canonica notione graves alii errores in articulo D^ris^ O'Malley promanarunt.

De Instauratione Communicationis inter Canalem Deferentem et Testes post peractam Vasectomiam.

Dicit etiam post peractam vasectomiam duplicem, imo post plures annos ex quo peracta fuit, posse iterum restitui communicationem inter testem et virile membrum, ita ut qui talia

[14] Ojetti, *Synopsis rerum moralium et juris pontificii*, vol. 2, col. 2.278, Romae, 1911.

[15] Cfr., vol. 9, Romae, 1845.

passus est possit iterum semen spermatozoidis refertum emittere.

Sed 1.° jam fatetur hanc operationen instauratoriam non esse facilem, sed difficilem; requirere peritum chirurgum, et fieri posse ut etiam in manibus peritissimis felix successus initio non obtineatur quia lumen canalis, quod tenuissimum est,[16] facile occludi potest.

Hanc difficultatem plene expositam a Doctoribus Blanc et Cardenal, vide apud *Razón y Fe*, l. c.

Quod haec redintegratio fieri possit probat tantum assertione sua scilicet dictam restaurationem obtinuisse Drem. Martin (p. 690 et p. 692) sed non dicit quoties operatio infelicem habuerit successum, nec quoties bonus effectus obtentus fuerit, et quo tempore post operationem; licet ipse asserat (sed non probat) fieri posse quocumque tempore, etiam post annos viginti a peracta vasectomia.

Haec quidem quaestio magni ponderis est et quidquid faciat Dr. O'Malley vel alius ut eam in bono lumine ponant, grato animo a canonistis accipietur.

Notat clarissimus Desmet, hoc in casu, cum media plane extraordinaria requirantur, et quidem fallibilia sint, ad restaurationem obtinendam, vasectomiam passum esse vere impotentem in sensu canonum: " Ita censetur vir vasectomiam passus perpetuo impotens. Physica quidem adest possibilitas hanc impotentiam curandi, extremitates resuendo exsecti canalis deferentis; ast ad hoc, opus est delicata operatione chirurgica, quae non potest inter media ordinaria recenseri; insuper, nisi vasectomia recenter sit peracta, dubius valde erit illius operationis exitus." [17]

De Effectibus Vasectomiae.

Pariter asserit Dr. O'Malley ex hac operatione non nisi bonos oriri effectus; sed hoc dicit quia deceptus falsa seminis notione supponit hos homines idoneos esse ad copulam conjugalem, quod falsum est.

Placeret igitur ut nobis diceret an aliquis ex iis qui hanc operationem experti sint, servet castitatem.

[16] Cfr., *Razón y Fe*, vol. 28, p. 230.

[17] Desmet, *De Sponsalibus et Matrimonio*, n. 276, p. 371, nota 1, edit. 2.

Nam hujusmodi homines aut omnino impotentes sunt (si redintegratio canalis haberi non possit) ideoque a matrimonio contrahendo abstinere debent;[18] aut si redintegratio facile obtinere potest, a copula sunt omnino prohibendi, etiamsi conjugati sint, donec redintegratio de facto obtineatur. Talis namque copula in hac ultima hypothesi est omnino onanistica ut probavimus jam alias.[19]

Curet igitur ut abstineant a copula, et jam dicet nobis utrum boni sint effectus, qui sequuntur ex vasectomia duplici.

Profecto non abstinebunt, quia vasectomia non tollit concupiscentiam, cum nec castratio eam tollat. Imo, ut nobis videtur, eam auget, nisi forte in casibus anormalibus, de quibus tantum profert exempla Dr. O'Malley.

Ergo si castitatem non servant, contra legem divinam agunt. Non ergo boni sunt effectus vasectomiae, sed plane contra bonos mores, ut alias probavimus.

Mirum sane non est, cum erronea seminis sensu canonico notione decipiatur, Drem. O'Malley non modo non reputare, hanc copulam onanisticam, sed contendere vasectomiam reprimere propensionem ad onanismum.[20]

Videtur oblivisci copulam onanisticam in sensu canonum appellari omnem in qua studiose quaeritur ut semen virile effundatur modo inepto ad fecundationem, vel quia effunditur extra vas femineum, vel quia emissum extrahitur, vel quia ejus in uterum ingressus impeditur, vel quia adhibetur medium ut spermatozoida occidantur, et consequenter quia, ut in casu nostro, impeditur ut spermatozoida possint effundi intra vas debitum.[21]

De Potentia Eunuchorum ad coeundum.

Non sine aliqua admiratione legimus quod de potentia eunuchorum penetrandi vas femineum scribit Dr. O'Malley, nempe eunuchos habere potentiam coeundi i. e. penetrandi vas femineum esse ita rarum et extraordinarium ut ex universa medica litteratura de solis quinque eunuchis constet retinuisse ex parte potentiam coeundi, idque dicit adhuc dubium esse.

[18] Cfr., *Razón y Fe*, vol. 27, pp. 376, seq.

[19] Cfr., *Razón y Fe*, vol. 28, pp. 229, nn. 62-68.

[20] Forte intelligit onanismum sensu medico pro masturbatione.

[21] Cfr., Gury-Ferreres, vol. 2, n. 922; Génicot, 2.°, n. 549; Lehmkuhl, vol. 2, n. 858; Desmet, n. 146; Berardi, *Praxis*, vol. 1, n. 909.

Sed obstat Constit. Sixti V quae agit de eunuchis qui *plurimi* (dicit enim id *frequenter* accidere), ut ait, erant tunc in Hispania, qui servabant potentiam coeundi et emittebant liquorem quem vasectomiaci emittunt; ideoque contendebant sibi jus inesse contrahendi nuptias, non secus ac Dr. O'Malley contendit de vasectomiacis.

Praeterea notum est plures matronas romanas consuevisse quaerere sibi eunuchos ut voluptatem satiarent sine periculo praegnationis ut plane tradit Juvenalis, Satira sexta, vv. 366-378. Cfr. edit. Lemaire, vol. 1, p. 364-365. Ergo et hi potentiam coeundi retinebant. Idipsum constat tum ex Martiale, libr. 6, epigr. 67 (edit. Lemaire, vol. 2, p. 170) tum etiam ex his quae ex Terentio et Zacchia diximus alibi.[22]

Alios etiam casus refert Dr. Medicus A. Le Dentu, professor in facultate Medica Parisiensi, qui concludit: " De ces faits et de bien d'autres, on peut conclure que si les eunuques châtrés dans l'âge adulte sont forcément stériles, ils restent *très-souvent aptes au coït*, double particularité connue depuis bien longtemps et qui, d'après Juvénal, était appréciée de certaines dames romaines:

> Sunt quas eunuchi imbelles, ac mollia semper
> Oscula delectant, ac desperatio barbae,
> Et quod abortivo non est opus.... [23]

Constat ergo, ut alibi diximus, castratos in adulta aetate servare plures potentiam coeundi, sicut servant vasectomiaci.

De aliis Castrationis Effectibus.

Nec minus mirabile est aliud assertum scilicet ex castratione nullum (praeter sterilitatem) pravum sequi effectum, sed e contra eunuchos praestare corporalibus viribus ac sanitate mentali.

Si id diceret de castratis in adulta aetate forte id transmitti vel concedi posset, sed de castratis in pueritia contrarium evenit.

En quae testatur citatus medicus ac professor in facultate Medica Parisiensi Dr. A. Le Dentu in docta sua monographia, jam citata, quae inscribitur: " Les anomalies du testicule." Hujus testimonium abs dubio non rejiciet Dr. O'Malley quasi

[22] Cfr., *Razón y Fe*, vol. 28, p. 227.

[23] Le Dentu, *Les anomalies du testicule*, p. 97-98.

sit hominis physiologiae parum periti: "Qu'on oppose au castrat de l'âge adulte l'eunuque privé de ses testicules dès le jeune âge, et l'on jugera de la différence. Chez celui-ci, la verge est atrophiée; les érections manquent absolument ou sont très-rares. Si le coït est quelquefois possible, il n'est jamais terminé par une éjaculation de nature quelconque. *Le teint est pâle, les cheveux souvent blonds, les membres grêles et* sans forces. Le système pileux est moins développé que chez une femme, car les poils manquent aux aisselles et sont rares à la région pubienne. *L'absence d'énergie physique et morale les plonge dans une apathie continuelle. La décadence de l'intelligence se reflète dans l'hébétude du regard;* la voix est grêle et féminine et d'un timbre souvent désagréable." [24]

De quadam Assertione quae nobis falso tribuitur.

Quia ad dicta nostra refertur, non omittam corrigere quae illic ex P. Schmitt nobis tribuuntur quasi dicta a medicis hispanicis. "Ille (scilicet P. Schmitt) citat hanc assertionem Patris Ferreres apud *Razón y Fe:* 'Plures chirurgi hispanici asserunt effectum inevitabilem hujus operationis esse atrophiam testiculorum; non semel hanc atrophiam fieri celerrime et mortem inducere, alias gradualem inducere debilitatem'."

His respondet Dr. O.Malley: "Haec assertio, quod non semel atrophia fit celerrime et mortem inducit est falsa etiam in casu quo totus funiculus spermaticus secaretur. Nullum est fundamentum talis asserti. Aut P. Ferreres non intellexit chirurgos, aut chirurgi eum non intellexerunt. Chirurgi hispanici dexteritate inferiores non sunt aliis totius mundi, et certum est eos loquutos esse ex falsa informatione."

Causa erroris quam suspicatur Dr. O'Malley non est quod P. Ferreres non intellexerit chirurgos, aut quod chirurgi eum non intellexerint, sed quia Dr. O'Malley non legit articulos P. Ferreres; secus clare vidisset nec hispanos chirurgos ab ipso citatos, nec ipsum P. Ferreres docuisse umquam vasectomiam inducere aliquando mortem quae consequatur atrophiam celerrimam testiculorum.

Juan B. Ferreres, S.J.

Tortosa, Spain.

[24] Ibid., p. 98. Cfr. etiam Bouillet, *Dictionnaire des sciences*, etc. V. Eunuque, p. 631, Paris, 1859.

II.

Responsio Reverendo Patri Ferreres reddita.

Reverendus Pater Joannes B. Ferreres, S.J., celeberrimus canonista Hispaniae, animadvertendo supracitata censura in meam de Vasectomia elucubrationem, affirmat me exhibere falsam notionem naturae seminis in sensu canonico accepti, ac proinde me multis erroribus teneri.

Haec affirmatio rem acu haud tangit. Non enim habeo notionem falsam de natura seminis in ullo hujus vocabuli sensu; sed habeo tantum notionem a notione Patris Ferreres omnino diversam.

Paragrapho 7 ipse citat locum illum in quo docui spermatozoida, seu partem seminis foecundantem, confici in testiculis; liquidam vero partem seminis confici prope exitum vasis deferentis in vesiculis seminalibus aliisque glandulis; praeterea, 1, virum, etiam post vasectomiam in eo peractam, emittere semen aeque verum ac semen a quibusdam senibus aliisve, qui spermatozoida producere plane nequeunt, ejectum; 2, eumdem virum vasectomiacum non esse impotentem, sed sterilem tantum. Pater Ferreres contra asserit, 1, confici a testiculis veri seminis partem quamdam quae non constat ex solis spermatozoidis. Adducit duos medicos Gallos quorum haec est doctrina: "decima fere pars veri seminis elaborati a testiculis non constituitur ex spermatozoidis". Attamen "hoc verum semen elaboratum a testiculis", de quo loquuntur isti, in homine constat tribus quatuorve *guttulis* liquoris ex aqua resolutisque cellulis exorti, non vero ex "*Cellules embryonnaires mâles*", atque in his guttulis spermatozoa versantur. Neque liquor ille ullum, quae percipi possit, efficit differentiam macroscopicam quantitatis seminis, nisi libra in laboratoriis usitata ponderatur; sed, quod caput est notatu dignum, eaedem illae tres quatuorve guttulae liquoris absunt a semine virorum sterilium, quibus tamen matrimonium inire ab Ecclesia permittitur. Quum autem vas deferens nihil aliud sit ac tubulus capillaris tenuissimus, tres quatuorve illae guttulae sufficiunt ad lubricandum transitum spermatozoorum a testiculis ad vesiculas seminales proficiscentium, ubi demum verus liquor seminis confici incipit; et ad praedictum lubricandi munus eaedem guttulae a natura generantur.

Paragrapho 11 Pater Ferreres heic concludit hisce verbis: " Potest igitur aliquis emittere semen elaboratum a testiculis, quamvis non emittat spermatozoida ". Ad quae respondeo: tres quatuorve illae guttulae a testiculis oriundae emitti non possunt sine spermatozois nisi dumtaxat a sene azoöspermatico apertisque ductibus genitalibus praedito; sed neque Pater Ferreres neque ullus physiologus quidquam prorsus scit de hac singulari possibilitate, quia ex natura rei nulla plane suppetit via explorandi noscendique, utrum necne guttulae istae reapse emittantur. Pater Ferreres igitur pura putaque conjectura suo proprio marte ducitur, et quod gratis asseritur, gratis negatur.

Pergit clarissimus Pater: Dr. Beclard, professor facultatis medicae Parisiensis, ait esse " dans le sperme des globules d'une nature particulière, dites *cellules spermatiques*. Ces cellules, de volume très-variable, ne sont que les premières phases du developpement des filaments spermatiques ". Ex hac doctrina Pater Ferreres colligit " cellulas spermaticas elaboratas a testiculis ejaculari simul cum spermatozoidis. Sunt ergo pars veri seminis, imo ex ipsis evolutis spermatozoida ipsa originem ducunt. Fieri igitur poterit ut senes vel alii morbo affecti ejaculent hujusmodi cellulas ideoque verum semen, non autem spermatozoida, ideoque infoecundum."

Haec tota est physiologia prorsus obsoleta ac veritati haud consentanea. Primo, Beclard scripsit anno 1866, abhinc annis circiter 46, et novem annis antequam Oscar Hertwig scientiam nostram ad gradum illum, hodie fere elementarium, evexit ubi ex parte tantum didicimus modum quo ovum a spermatozoo foecundatur. Extra testiculos in tractu genitali nihil omnino hisce cellulis spermaticis vel sola specie simile habetur. Medicus igitur supra laudatus verisimiliter conspexit " granula spermatica ": quae quid revera sint, etiamnunc longe abest ut plene penitusque sciamus; atvero probe scimus, granula ista neque ullas utcumque esse cellulas, neque spermatozoorum principia. Utique physiologi quidam *opinantur* eadem granula esse partes cellularum ad tres quatuorve illas guttulas liquoris testicularis efformandas resolutarum, sed haec vicissim est alia quaedam conjectura. Ergo assertio Patris Ferreres, scil., " fieri poterit ut senes aliique morbo affecti ejaculent hujusmodi cellulas ", cellulas, inquam, commenticias, iterum est

aliud genus conjecturae a clarissimo viro factae, quae etiam ut mera conjectura omni caret fundamento.

Pater Ferreres videtur inferre meam esse sententiam a senibus non confici spermatozoa; certe adducit medicos diversos qui tenent spermatozoa in senum multorum semine inesse. Equidem plane idem teneo; sed Reverendo Patri quoque omni asseveratione affirmo persaepe post septuagesimum aetatis annum senes non posse ullius generis spermatozoa conficere. Ejusmodi viri tamen valide ac licite ineunt matrimonium, si modo habeant potentiam sufficientem penetrandi et emittendi liquorem seminis, quam potentiam communiter habere solent. Quodsi Beclard contendit a tribus quartis (¾) senum ultra septuagesimum aetatis annum spermatozoa confici, contradicit experientiae nostrae in America habitae. Colligit enim conclusiones suas, uti facere necessario cogitur, e parvis turmis infirmorum de uno societatis Gallicae ordine in nosocomiis versantium. Ponit turmas instar 37 senum illorum Doctoris Duplay et 41 Doctoris Dieu, paucasque alias, e quibus conclusiones colligit de universo hominum genere. Quinimo ex turma illa Doctoris Dieu, quae constabat 105 militibus veteranis in asylo cui nomen *Hotel des Invalides* degentibus, amplius 39 centesimae nulla omnino spermatozoa prodiderunt. Auctores isti, quibus nititur Beclard, has investigationes instituentes utuntur artificio exprimendi digitis suis ea quae vesiculae seminales continent, et egomet ipse saepe vidi hanc expressionem peragi in juvenibus potentibus, qui apertis canalibus genitalibus erant instructi, at neque unicum spermatozoon inveniri ope microscopii. Utcumque igitur res se habet, hoc exprimendi artificium est tam anceps ac dubium, ut in neutram partem possit quidquam probare, praesertim quando ad universum genus hominum traducitur.

Caeteroquin certum est: 1, senem posse penitus expertem esse spermatozoorum, utpote senio confectum, 2, ac nihilominus eumdem posse habere potentiam penetrandi et inseminandi plane sufficientem ad remedium concupiscentiae suppeditandum, et 3, eumdem posse valide ac licite contrahere matrimonium. Idem valet de juvene qui duplici vasectomia affectus est, praeterquam quod vasectomiacus hic multo potentior est sene illo. Nos in republica Americana, proh dolor! multum jam usum magnamque experientiam vasectomiae ha-

buimus, ac propterea nobis facultas datur ampliorem habendi scientiam effectuum vasectomiae quam datur aliis medicis. "Ergo", ait Pater Ferreres, "nulla datur paritas inter senes ac eos qui vasectomiam duplicem passi sunt."—Nego consequens.

Senex autem non est exemplum contemplatu optimum. Juvenis potius qui etsi ob duplicem epididymitidem sterilis est tamen matrimonium tum validum tum licitum inire potest omnino aequiparatur viro vasectomiaco, excepto quod prior sterilis factus est gonorrhoea, posterior manu chirurgi. Jamvero paragrapho 23 Pater Ferreres scribit: "In sensu canonum qui nihil emittit elaboratum ab ipsis testiculis non emittit verum semen, et qui verum semen non potest emittere est certe impotens sensu canonico ad contrahendum matrimonium." Quae si vera sunt, curnam canonistae permittunt viro ob duplicem epididymitidem sterili matrimonium contrahere? Quod reapse permittunt, et semper permiserunt, et semper permittent. Antecedens illud ergo est falsum, et si quis Motu Proprio *Cum Frequenter* ad illud probandum utatur, hanc Constitutionem pontificiam perverse interpretatur, uti ostendam in meo de Inseminatione commentario, mense Martio in hac ephemeride edituro.

Paragrapho 25 deinde Pater Ferreres dicit: "Nullus est jam Doctor theologus aut canonista qui admittat verum semen emitti posse ab eo qui caret testiculis. Ergo neque ab eo qui quamvis testiculos habeat, nihil emittere potest ab ipsis elaboratum".—Concedo antecedens; nego consequens, et consequentiam.

Quae de eunucho dicuntur sunt sane futilia, et secundum physiologiae leges a veritate prorsus aliena. Paragrapho 31 enim clarissimus Pater ait: "Spadones emittunt liquorem productum ab uretra, a glandula prostata et a vesiculis seminalibus . . . nam a castratis nihil horum aufertur". Haec, inquam, sunt a veritate prorsus aliena; quia quamvis organa illa intacta relinquantur tamen quod ad semen attinet muneribus suis fungi cessant postquam testiculorum nervi per castrationem divulsi sunt. Opus est profecto quidpiam scientiae magis consentaneum quam Juvenalis ac Martialis testimonium ad probandam assertionem recentiori medicorum experientiae directo contrariam. Atque repeto, quae antea scripsi, in

hodiernis medicinae libris literisque referuntur quinque casus eunuchorum qui per aliquot menses, ob incitamenta a non neutralizatis venenis (*toxins,* Anglice) e substantiis effetis provenientibus subministrata, fruebantur majore minoreve potentia coeundi, sed casus isti omnino abnormes nullius sunt momenti. Quodsi Dr. La Dentu dicit eunuchi "*restent très-souvent aptes au coït*", modum excedit, ne quid gravius dicam, et Juvenalem, Martialem, aliosque scriptores ejus generis fabularum perperam existimat insignes medicinae auctoritates. Sin autem legisset Curran (*Provincial Medical Journal*, Leicester, April, 1886), Cheevers (*A Manual for Medical Jurisprudence in India*) aliosque hujusmodi commentarios ac libros, ad manum haberet facta medicinae probata, loco fictarum ineptae poeseos narrationum.

Idem ille medicus, Pater Ferreres, aliique solent Cryptorchidas perperam habere pro eunuchis natis seu congenitis. Cryptorchidismus duplex seu bilateralis est conditio natura congenita, in qua nullum habetur indicium externum utriusvis testiculi, eo quod haec organa non descenderunt, hoc est, in loco suo embryologico intra abdomen posito haerent. Veteres scriptores solebant hujusmodi viros vocare eunuchos congenitos seu natos. Imo hodie quoque cl. Eschbach scribit:[12] "Eunuchi alii sunt quoad solam apparentiam tales, cum latentes habeant testiculos, et propterea cryptorchidae (κρυπτός, ὄρχις) audiunt". Hi cryptorchidae autem nullo modo sunt eunuchi; saepe potentia plena coeundi per aliquot annos gaudent, et multi eorum potiuntur facultate generandi seu foecundandi, sed ordinarie steriles fieri solent. Historiae, quas Pater Ferreres, aliique scriptores obsoletae medicinae auctoritati addicti, narrant de "eunuchis potentibus et libidinosis" sunt aut historiae cryptorchidarum, aut pura putaque commenta. Veri eunuchi nati seu congeniti observatione quidem reperti sunt, at conditio ista est perquam rara: absoluta carentia unius tantum testiculi seu monorchidismus paullo crebrius invenitur quam absentia utriusque testiculi, et monorchidismus iste vicissim habetur permulto rarius quam duplex cryptorchidismus; jamvero duplex cryptorchidismus inventus est semel tantum in una 14,400 novorum militum inspectione corporali.

[12] *Disp. Physiologico-Theologicae*, p. 148.

Quodsi vir qui testiculis carere videtur ideoque "eunuchus congenitus" vocatur, potentiae sexualis signa edit, id non probat eunuchos interdum esse potentes, sed contra vere probat illum, qui eunuchus perhibetur, omnino non esse eunuchum.

Doctrina autem mea de eunuchis videtur esse contraria "Constitutioni Sixti V quae agit de eunuchis qui *plurimi* (dicit enim id *frequenter* accidere), ut ait, erant tunc in Hispania, qui servabant potentiam coeundi et emittebant liquorem quem vasectomiaci emittunt". At, pace tanti viri, Sixtus V in illo Motu Proprio nihil hujuscemodi, ne implicite quidem, edicit. Eo tempore in Europa passim inveniebantur eunuchi, veluti "soprani" masculi idque genus alii, et *frequenter* matrimonium contrahere attentabant. Summus Pontifex plane nihil dicit de potentia horum homullorum nisi quod negat prorsus adesse. Si quis in hisce rebus Constitutioni adversatur est ipse Pater Ferreres; sed hoc argumenti genus est puerile. Imo etiam ubi Pontifex loquitur de *humore simili semini* temperat verba haec adjecto vocabulo *forsan*.

Paragrapho 4, § iv, porro Pater Ferreres tenet quandoquidem vir vasectomiacus sit canonice impotens, ejus matrimonium esse nefarium. Procul dubio si verum esset antecedens valeret consequens. Commentarius autem meus de Inseminatione in proximo fasciculo ECCL. REVIEW publici juris faciendus ostendet cur antecedens non sit verum.

In fine denique disceptationis suae Pater Ferreres declarat verba a me allata ex commentario de Vasectomia a Reverendo Patre P. A. Schmitt, S.J., in *Zeitschrift für katholische Theologie* [13] evulgato male interpretari chirurgos Hispaniae, ipsiusque Patris Ferreres de earum responsis sententiam. Quae si ita sint, culpa est scriptoris commentarii in *Zeitschrift* publicati, non autem mea; et, ut verum fatear, verba illa non sine quaedam erroris formidine allegavi. Nunc tamen vereor ne errorem suspicando injuriam fecerim libellis praeclarissimis *Zeitschrift*.

Secundum Patrem Schmitt nonnulli chirurgi Hispaniae testantur, vasectomia peracta, mox sequi *atrophiam testiculorum*, eamque nonnunquam velocem ac mortiferam; alias vero semper lentam paullatimque serpentem.

[13] I. Quart., 1911, p. 66.

Quae omnino a vero discrepant ac propterea ea improbavi, et addidi: "Aut Pater Ferreres verba chirurgorum aut chirurgi verba Patris Ferreres perperam intellexerunt". Nunc autem clarissimus Pater negat se chirurgorum verba perperam intellexisse, simul monendo si ipsam suam hac de re disceptationem legissem, me in errorem prolapsurum non fuisse. Cui monito obsecutus adii libellos periodicos *Razón y Fe*,[14] ubi affertur epistola autographa Doctoris Salvatoris Cardenal, "e primoribus (vel forte, primus) inter chirurgos Hispaniae", qui vasectomiam criminibus coercendis destinatam appellat immanem saevitiam, instaurationemque mutilationum antiquarum morte vel carcere multo pejorum. Quibus dictis Dr. Cardenal pergit in hunc modum: "Omnis excisio omnisque ligatio ductus excretorii glandulae, cui unicus tantum est ductus, nata est inducere ut effectum physico-pathologicum ex his duobus alterutrum: aut rapidam hujus glandulae atrophiam, aut conversionem ejusdem in retentionis cystidem, quae probabiliter abit in atrophiam".[15]

Recte sane numerat testiculum inter glandulas unico tantum ductu praeditas, attamen etiam tyro medicinae studiosus scit, vel scire debet, testiculum esse unicam hujusmodi totius corporis glandulam quae, ductu exciso vel ligato, 1, *nec* subit atrophiam aut lentam, aut rapidam, aut ullam aliam; 2, *nec* ullo pacto convertitur in retentionis cystidem.

Tandem, ut ingenue dicam, Pater Schmitt propius ad veritatem accessit quam putabam: nam Dr. Cardenal verba sua relinquit nuda sine ulla qua molliantur mitigenturve explicatione adjecta.

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THE TWELFTH VOLUME OF THE CATHOLIC ENCYCLOPEDIA.

There is a definite prospect that the *Catholic Encyclopedia* will be completed within the present year; which means that

[14] Fasc. Mensis Octobris, 1910, pp. 230-1.

[15] "Pero como resultado, toda escisión, como toda ligadura del conducto (único) excretor de una glándula, ha de traer consigo como consecuencia fisiopathológica, una de dos cosas: ó la atrofia rápida de dicha glándula, ó su transformación en un *quiste por retención*, que acabará probablemente también por atrofia."

three volumes, each of some eight hundred closely printed and illustrated pages, are to be put forth. The very great care involved in the task of critical sifting and painstaking proof-reading, which becomes necessary after all the MS. is in hand, not to speak of the extraordinary demands made on the mechanical departments in producing the books according to the high standard fixed for them by the preceding volumes of the work, makes this result, if it shall be accomplished, an achievement of unusual merit for editors and managers.

On the other hand, it is obviously desirable that the *Encyclopedia* be in its entirety in the hands of those who have cause for consulting it. It so happens that the subjects to be treated in these final volumes are in great measure such as deal with themes of great importance, matters of Catholic history, biography, and apologetics, a correct knowledge of which among those who write or speak on them is capable of preventing many grave popular misconceptions and misrepresentations, such as are being propagated from the conventional platform, in the school, and the ephemeral press every hour of the day. The advantage of having a reference book complete and reliable is incalculable from the point of view simply of its preventing sin and strife, a condition for the bringing about of which, even temporarily, men sacrifice their lives and fortunes. We shall all be benefited by the early completion of the work. Meanwhile we have the twelfth volume.

Probably none of the volumes heretofore issued offers so much ground for satisfaction to the student of Catholic history and ethics, as this last one, comprising as it does the subjects alphabetically ranged between the words " Philip " and " Revalidation ". This fact is partly due to the accumulation of topics noted in cross references to previous volumes.

One of these is the subject " Race " (human) which answers as reference to "Anthropology " and to " Man " (origin of). The writer, Dr. Birkner, curator of the anthropological museum of Munich, deals with his matter in the objective historical fashion. Whilst he unfolds clearly the unity, intellectual and physical, of the human race, he allows full scope for the various themes regarding the age and the divisions of the races. We wish the author had been more explicit in stating the Catholic position with regard to the Bib-

lical account of the age of man, since therein we see the chief reason for the article in the *Catholic Encyclopedia.* The reference literature, chiefly German, carries us down to the investigations of last year. A supplementary article on the Negro Race, dealt with historically and statistically to meet the practical questions of American national and missionary interest, by Father Butsch, S.J., is both informing and interesting. James Mooney, United States Ethnologist, supplies the articles on the various tribes of Indians whose names fall within the scope of the volume.

Among other important articles must be noted that by Father Finegan, S.J., on the Philippine Islands, in which he indicates some wholesome methods of religious policy. The article on "Philosophy" by M. de Wulf is a masterpiece of analytical presentation of a subject that has so many sides as seemingly to defy any attempt at coördination, at least in such wise as to satisfy the non-professional reader. The same praise is due to Professor Duhem's article on "Physics." The English Dominican, Father Bede Jarrett, gives an exhaustive treatment of the subject of "Pilgrimages," with a number of attractive illustrations. "Plainchant" is learnedly and yet with practical appreciation of popular needs explained by Father Bewerunge, of Maynooth. "Plants in the Bible" by Souvay, "Hebrew Poetry" by Dr. William Barry, are noteworthy contributions by popular writers. The subject of "Poland" and "Polish Literature" shows every mark of enthusiastic and scholarly appreciation by its authors, and is admirably completed by the article, "Poles in the United States" by the Rev. Felix Seroczynski of Indiana. Professor O'Hara's article on "Political Economy" is one to which we should have expected that more space would have been allotted. The fact that the author managed within so small a compass to say all he did say speaks well for his power of condensation. Dr. Kerby's studies of the Catholic Charity Institutions of America find most satisfactory expression in his paper on "Care of the Poor by the Catholic Church." Father Joyce, S.J., on the "Pope," his primacy, the nature and extent of the papal power, papal elections and chronology, has a fine piece of historical and discriminating analysis. Of the history of "Portugal" one might speak perhaps more frankly

without doing violence to historical truth than does Edgar Prestage, though he is evidently well up in his subject. The scandals of to-day are a logical growth of the abuse of ecclesiastical prerogatives. "Pragmatism" is happily discussed by Dr. Turner, who writes also on "Plato" and "Pythagoras." Father Mandonnet, O.P., of Fribourg, gives a somewhat long history of the "Order of Friar Preachers," their activity, teaching, etc. "Predestination" is from Dr. Pohle's pen; the same author writes beautifully and eruditely on the "Priesthood," and on the benefits it has wrought for civilization. Father Fanning's article on "Ecclesiastical Prisons," though quite short, is particularly interesting. Dr. Hugh T. Henry's articles are, as always, remarkable for their accuracy of statement and completeness. They include among other themes a number of the Breviary hymns.

Those who have lived in a sort of chronic intellectual discontent because a grasp of the subject of "Probabilism" seemed to them a hopeless acquisition, may get something more definite than the text-books can furnish from the article by Dr. Harty of Maynooth. There are numerous other articles that would well repay reading — such as that on "Prose" by Father Clemens Blume, "Protestantism" by Wilhelm, an excellent paper on the "Psalms" by Father Walter Drum, S.J., another on "Psychology" by Father Maher, and "Psychotherapy" by Dr. Walsh, on "Purgatory" by Dr. Hanna, on the educational system of the Jesuits called the "Ratio Studiorum" by Father Schwickerath, on the "Reformation" by Dr. Kirsch, on "Religion" by Professor Aiken.

Many of the shorter articles are remarkable as bits of cultural erudition, and are stamped as reliable by the names of their authors, such as Herbert Thurston, Vermeersch, Ott, O.S.B., Pace, Weber, Meehan, Huonder, Goyau, Gigot, Fanning, Gietmann, Devitt, Driscoll, Burton, Boudinhon, Aveling, Brucker, Benigni, and others whose services the discriminating and tactful management of the *Encyclopedia* has been able to engage for the beneficent work which claims the gratitude of all English-speaking Catholics.

SOMETHING TO HELP CONGREGATIONAL SINGING.

A little book published under the title *Cantate* (Fr. Pustet & Co.) will surely prove a real help to those who are in any way anxious to bring about an orderly and edifying method of liturgical singing. First of all it contains a number of hymns that may be sung at the various devotions throughout the year. Some are English hymns; others Latin chants; but all are suitable for school children or for the congregation to enable them to sing in unison. The compositions are arranged also for two voices, making them convenient for special occasions and for the use of sodalities or choirs at evening services. In this way children are trained gradually in congregational singing, and acquire the habit of taking active part in the devotions. Nothing so helps to divert the distractions incident to private prayer as does that peculiar community sense which is developed by the united chanting of the praises of God and which inspires a holy enthusiasm, whilst it at the same time fixes the words of the chant in the memory and the heart.

The step from congregational singing of English and Latin hymns at devotions, to singing the liturgical Masses, is not very arduous. Professor Singenberger's little manual gives therefore also a number of Plainchant Masses, taken from the Vatican Gradual. The Vespers are not included, and wisely so, because the Vatican edition of the Roman Vesperal has not yet been published and it would be embarrassing to have to alter anything in the present usage after it has been taught as authoritative.

Archbishop Messmer, in his appreciative Introduction to the Manual, says: "It is a very good collection of Catholic English and Latin hymns which may be sung by the choir, or by children, or by the whole congregation. We are anxious that the book be introduced in all the parishes of our Archdiocese, and we earnestly hope that it will prove an efficient help toward introducing in our churches the old and beautiful traditional custom of congregational singing. When Pro-

[1] *Cantate.* A Collection of English and Latin Hymns, Six Gregorian Masses, including the Requiem, the Responses at High Mass, Benediction Service, Te Deum (Vatican Edition). Compiled by John Singenberger. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1912. Pp. 231.

testant churches are filled with Christian worshipers it is in very many cases due to the beautiful church hymns sung by the congregation."

As we said above, all the hymns may be sung in unison. This would require only a lower transposition; but there can be no difficulty in finding the proper key, as the transposition is usually indicated at the beginning of the hymns. The little book is well printed, notes and text. The organ accompaniment is separately published, and contains the melodies in the proper transposition, also preludes and interludes.

Any young priest, with such ear and voice as the ordinary vocation to the pastoral priesthood seems to require in him, can thus take up the work of introducing the Holy Father's Motu Proprio on Church Music, so as to fulfill the precept at least in its spirit and thereby do untold good both by rendering the public services attractive and decorous, and by interesting the faithful in the worship that aids them to become truly religious.

THE ENGLISH NATIONAL CATHOLIC CONGRESS, 1912.

Men are everywhere beginning to realize the strong influence for good of National Catholic Congresses. Germany is in the lead and commands a great power both in strengthening the Catholic conscience and promoting Catholic interests in the social, educational and religious domains, but also in checking the arbitrary aggressiveness of non-Catholic and non-religious forces. England has recently followed in the wake of Germany and shows a remarkable energy and aptitude for organizing its Catholic elements which, though comparatively small in numbers, attain results that make English leaders of Catholic thought the models and teachers for other English-speaking people.

It has been decided that the third National Congress of English Catholics will be held next year, from 2-5 August inclusive, at Norwich, the chief town of East Anglia. This is a much smaller city, and has a far smaller Catholic population than either Leeds or Newcastle, at which places the first two Congresses were held; but one of the objects of this annual gathering being to arouse enthusiasm amongst Catholics, and to promote solidarity and unity of policy and action in matters affecting Catholic interests, the Congress will not be confined to the largest centres of population.

One great attraction at Norwich which has had much to do with the choice of that city for the Congress, is the vast and splendid church erected there by His Grace the Duke of Norfolk. This church is admittedly one of the finest Gothic buildings of modern times, and, next to Westminster Cathedral, the largest place of worship in the United Kingdom belonging to the Catholic body. Apart from this, Norwich possesses many features of interest which will make it a fitting scene for the Congress, and is particularly rich in old churches and other relics of pre-Reformation times.

The Congress will be attended by Cardinal Bourne, Archbishop of Westminster, by the Archbishops of the two new Ecclesiastical Provinces of Liverpool and Birmingham, by the Bishop of Northampton, Dr. Keating, in whose Diocese Norwich is situated, by the Duke of Norfolk and the most prominent Catholics of the country. Some twenty-four Catholic Societies will take part, including the Catholic Truth Society, whose successful Conferences for many years past have paved the way for and made possible the National Congress, The Catholic Federation and Federal Societies, the Federated Catholic Temperance Societies, the Catholic Social Guild for the Study of Social Questions, the Catholic Women's League, the Catholic Trades' Unions, and many others.

As at the former Congresses, Social Problems are to have a prominent place in the discussions, and in view of the renewed agitation which aims at depriving denominational schools of the advantages they possess under the Education Act of 1902, the Education Question will be well to the fore. A strong protest is also likely to be lodged against the unjust regulations of the Board of Education affecting Catholic Secondary Schools.

Criticisms and Notes.

PRACTICAL HANDBOOK FOR THE STUDY OF THE BIBLE AND OF BIBLE LITERATURE. Including Biblical Geography, Antiquities, Introduction to the Old and the New Testament, and Hermeneutics. By Dr. Michael Seisenberger, Royal Lyceum, Freysing. Translated by A. M. Buchanan, M.A., and edited by the Rev. Thomas J. Gerrard. New York: Joseph F. Wagner. 1912. Pp. 490.

There has been a steady increase of aids to Scripture study in the English language of late years. Until Father Francis Gigot of Dunwoodie wrote his admirable and scholarly volumes of *Introduction to the Bible*, Dixon's Manual had been the sole English text-book available for more than half a century. Within the last year we have had two new volumes designedly written for the same purpose, albeit both translations from the German. Archbishop Messmer's edition of Brüll's *Outlines of Bible Knowledge* supplies an up-to-date elementary manual for students and teachers in the higher classes of Catholic schools, and the book is to be commended as entirely suitable for the purpose of imparting a rudimentary knowledge of all that pertains to Biblical Literature, History, Geography, and Archeology. Something midway between Dr. Gigot's several volumes of General and Special Introduction to the Old and New Testaments and Brüll's *Outlines* was wanted for the student whose Biblical studies are confined to a few hours weekly during his course in theology. The *Practical Handbook* by Dr. Seisenberger is, we venture to say, the complete answer to this need under present circumstances. It offers, as Father Gerrard points out in his editorial preface, "a bird's-eye view of the Biblical question from the Catholic standpoint, suitable to the exigencies of the present day. It is a handbook for the hard-worked parochial clergy. It is an introduction for the seminary student."

A brief survey of the contents shows how completely the entire field of Biblical inquiry is covered, and that with a generally critical appreciation of all that is noteworthy in the higher criticism, in archeology, and in the documentary apparatus. The author gives all desirable references to sources and to the accounts of recent discoveries, so far as they are needed to illustrate the general topics to which the new finds belong. In regard to the bibliography to which the student is referred, we regret that the English editor has failed to supplement the list of the original German works by mentioning at least the more prominent recent and accessible English works, notably those written by Catholic scholars of real merit,

like Gigot, Maas, etc. That is a serious defect in an English edition of so valuable a book.

The volume of not quite five hundred pages takes up first of all the Geography of the Holy Land, including a description of the climate, products, dwellings, food, and habits of the country before and after the occupation by the Israelites. The second part gives a history of the Jewish people, their religious belief and institutions, their places of worship, the tabernacle, the temple, priesthood, sacrifices, ceremonies, and festivals. A third section is devoted to a study of the Bible as a written record of divine revelation. It deals with the questions of Inspiration, the Canon, the language of the original, the versions. Then the books of the Bible are taken in successive order: the contents, value, history of each are rehearsed in brief and clear outline from Genesis to the Apocalypse. The concluding, fourth, part deals with Hermeneutics; that is, the laws of interpretation applied to the Bible, the discovering of its textual meaning, and a study of the apparatus, glosses, commentaries, etc. that grow out of the endeavors to interpret the message of Holy Writ.

The volume contains several good maps and illustrations and is well printed. The Index needs some revision and additional references. Thus Biblical students are accustomed to look for "versions" rather than for "translations"; again, such indications as Arabic, Armenian, Ethiopic, Gothic, etc. are needed even when we look for "translations". The work remains none the less a most valuable tool for the student of the Bible, and with periodical revision in new editions is likely to hold a permanent place among our text-books.

THE DIVINE TRINITY. A Dogmatic Treatise. By the Rev. Joseph Pohle, Ph.D., D.D., formerly Professor of Fundamental Theology in the Catholic University of America, now Professor of Dogma in the University of Breslau. Authorized English version with some abridgment and numerous additional references by Arthur Preuss. St. Louis, Mo.: B. Herder. 1912. Pp. 297.

It is but a short time since the first part of Dr. Pohle's dogmatic series was published in English translation by Dr. Preuss. The volume on *God: His Knowability, Essence, and Attributes* is now supplemented by the treatise on The Divine Trinity. The division observed by the scholastic theologians, according to which the threefold personality of God and the consubstantiality of the three Divine Persons are treated under distinct headings, is followed here also. The arguments from Tradition are dealt with separately, after the

proofs drawn from Sacred Scripture have been fully set forth so as to establish the Apostolic faith in the Trinity directly from inspired sources. Next follow the proofs, likewise from Scripture, of the Divine Sonship, the two natures in Christ, the Logos, the hypostatic difference between the Holy Ghost and the Son and the Father and the Son, and the divinity of the Paraclete. This method of emphasizing the independence of the faith of the early Church of Christ from the Tradition of the post-Apostolic age is of special importance, in view of the modern tendency to separate the Church as the depositary of Catholic dogma from Christ and the Apostolic witnesses who have left us the records of His teaching. When we come to the chapters dealing with the early historical tradition we find that Dr. Pohle makes excellent use of the concessions of critics, who on other grounds would distinguish a Christ-mission from the Apostolic Church, as though the latter were not the direct outcome or intended complement of the Messianic promises. But why should Professor Funk be quoted as if he were the only authority for fixing the date of the *Didache*, since the general consent of reputable critics allows it to belong to the first century and thereby disposes of Harnack's date, which otherwise might be cited against Funk as of equal probability?

A point that strikes us as marring a work which shows so much of judicious moderation in matters of controversy, is the treatment accorded to Rosmini. From the judgment passed upon the ontologistic views of the latter by Dr. Pohle in his first volume, the reader would get the impression that Rosmini was a heretic. In the present volume the expression "un-Catholic" attributed to the teaching of the saintly Founder of the Institute of Charity somewhat modifies the harshness of the former predicate, although it would be more accurate to say that Rosmini's ontologistic argument left open a way to pantheistic tendencies in philosophy, than to say that he "pantheistically identified the Three Divine Persons with the highest modes of being," etc., implying thereby that Rosmini was a pantheist. All this is hardly just to the memory of a man whose writings breathe loyalty to the Church and whose disciples are still carrying on the noble work of the Institute he founded, none of them having caught any taint of heresy from his doctrine. That his philosophy was, years after his death, censured because it embraced an ontologism that in its ultimate conclusions would support pantheism, is of course true; and Leo XIII saw in it a particular danger as fostering the spirit of modern rationalism and weakening the appeal to the Thomistic method. But that is all that need be said in support of the censure of the Rosminian propositions.

For the rest, the speculative theological development of the Dogma of the Trinity is dealt with in the usual masterly fashion and with that briefness and lucidity which characterize the pedagogical method of our author, and which attract the student. Dr. Preuss has done his work as translator and as painstaking editor of the English version with the same appreciative intelligence that marked the first volume, by supplying accessible references and condensing wherever the genius of our language calls for it.

PRIMITIVE CATHOLICISM. By Pierre Batiffol, Litt. D. (Translation by Henri L. Brianceau, of St. Mary's Seminary, Baltimore, from the Fifth French Edition of "L'Eglise Naissante", Revised by the Author.) London: Longmans, Green & Co. 1911.

In his Introduction to the Fifth French edition the author styles this extensive work (xxviii-423 pages) a "history of the formation of Catholicism, that is to say, of the Church in so far as it is a visible, universal society, built upon the framework of a rule of faith and a hierarchy." The history is carried down to the times of St. Cyprian. The author's object is not, however, to give a history of the Church during the first two centuries of its existence. This task has been performed often by scholars of excellent ability. But we have before us in this fundamental study of the clear-thinking French scholar rather a historical thesis which repeats the ecclesiological conclusions of our dogmatic theology, while it demonstrates them by the method of rigorous historical investigation and inference.

The thesis is very old, and the method is supposed to be very modern. However this be, the characteristic feature of the treatment which will probably appeal most to the interest of the Catholic reader is the close addiction throughout to that very method upon which the antagonists of Catholicity rely to-day for their polemical success. But while this feature will prove highly interesting, its real value will be found to be twofold: first, it will serve in the hands of an able, conscientious, logical-minded champion like its author to turn one of the most-prized weapons of our opponents against themselves; and secondly, it will serve the Catholic student as a sort of concrete review of some of his work in the various realms of dogmatic theology, Scriptural exegesis, and ecclesiastical history. The first value, which is a polemical one, is acknowledged candidly by no less an able disputant than Harnack, who in the *Theologische Literaturzeitung* for 16 January, 1909, declares that the author "has rendered to his Church . . . a most signal service, for one could not undertake with greater special knowledge

of the subject to establish the original identity of Christianity, Catholicism, and the Roman Primacy. He . . . confines himself to the territory of facts and their consequences, and seeks to furnish a truly historical demonstration." Of course, Harnack will not grant that a complete success has been achieved; and Batiffol deals with his opponent very courteously, but withal successfully (see the Introduction, pp. xii-xvi). The second value—that which the student of Catholic apologetics will doubtless appreciate—is the vivid realization the reader acquires in the perusal of the first 163 pages of the volume, of the full meaning and import of many passages in the Gospels, the Acts, the Epistles of St. Paul, etc., which he has come upon in detached form in his theological theses, but which he here finds in their historical setting, explaining, limiting, expanding, integrating one another, so that history, exegesis and theology are subtly and skilfully interwoven into a concrete and attractive presentation of the ecclesiological characteristics of the primitive Christianity.

The author occupies one well-defined field of historical investigation, and does not embarrass himself with questions which properly belong rather to the history of dogma. Neither does he give in detail the narrative of the missionary labors of the Apostles, the persecutions of the early Church by pagan emperors or by false brethren, or the other familiar facts to be found in an ordinary history of the Church. On the other hand, he does not attempt to describe the inner, mystical life of the Church. He is concerned simply with the external, visible features of the upbuilding of Catholicity—that house built upon a Rock, whose majordomo was St. Peter, the possessor of the keys. It is to be hoped that this brilliant apologist of Catholicism will find leisure and strength to realize his intention to pursue at some future time the history of the formation of Catholicism down to the epoch of St. Augustine and St. Leo.

While the author, writing thus of the earliest age of the Church, must necessarily refer, almost innumerable times, to our Saviour, it is perhaps worthy of note that he endeavors to avoid the constant iteration of "Jesus" found in the Gospels, by adopting occasionally the titles of "Saviour", "Christ", "Jesus Christ", "Master". It might be a difficult norm to set up and to follow, always to distinguish between the meanings of the titles, so that, for instance, our Lord should be styled "Saviour" in His distinctly soteriological character; as "Christ", in His distinctively Messianic character; as "Master", in His relationships with His disciples, etc. It is pleasant to find with what exceeding rarity the expression "Master" is used; for while that title is authorized again and again in

the Gospels, and while indeed it is appropriate as defining the relationship between our Lord and His disciples, it has nevertheless seemed to acquire, in modern religious literature, an ambiguous meaning, as though, perchance, the "Master" were not something infinitely higher than merely a "doctor in Israel". The author is to be felicitated on his avoidance of the word in so many instances where its use would be suggested by the tone of modern writers. Indeed, he employs the word only in meeting objections (pp. 78, 80) in connexion with the relation of the "Master" and the disciples —a very natural and almost inevitable use under the circumstances.

A word of heartiest appreciation should be said of the work of the translator, who has presented the great study of the author in a most attractive English dress. Indeed, one would scarcely surmise that he was reading a translation, so smooth and idiomatic is the rendering into English. Only one difficulty—not of style, but of matter—has come under the notice of the present reviewer. Page v of the Introduction speaks, in the third paragraph, of the "documentary evidence, abundant as it is . . . ," while a few lines further on in the same paragraph there is a reference to the "few and scanty documents" of the period treated.

H. T. Henry.

LES RÉCITS DE LA CHAMBRÉE. Par l'Abbé Georges Ambler. Paris: Gabriel Beauchesne & Cie. 1911. Pp. xxviii–297.

The thirty tales comprised in this volume are stories from the mess-room, and are told by an army chaplain. They will not disappoint the expectations of readers acquainted with the fine art of the French in trimming a short story deftly. They have nothing whatever of that quintessency of rhetorical polish, fastidious gilding of gold, and silvering of moonbeams, characteristic of Daudet and Maupassant; for these tales are turned with extreme simplicity: the point is brought out directly, and although in a few instances there is excess of padding, or dilution of a moral amid attenuated incidents, yet the art, all in all, is good plain-song prose, and the entertainment unflagging. The stories are preceded by letters of commendation from two French generals, to the author, an army chaplain; and the author's introduction contains an excellent succinct philosophy of warfare, from pagan and Christian ethical standpoints. Two classic illustrations are adduced, in the Christian section, from Tertullian's *De Corona* and the story of the *Theban Legion,* to set forth the sophistry and the right basis of war's apology, by Christian theory and practice. A selection of titles will serve to indicate the structure of the volume: "The Dog of St. Malo,"

"Canteen Woman of the 100th Infantry," "The Rescuing Bugle," "The Flask of Brandy," "A Pair of Cuffs," "Who gives to the Poor, lends to God," and "Truthful Story of Peter Misery and His Dog Poverty." The scenes are laid in many lands—Brittany, Africa, Crimea, Germany, French Cochin China; and various wars are concerned, from the era of the Grand Monarch down to recent campaigns. There is an admirable Napoleonic encounter in the story of the "Canteen Woman." The "Truthful Story of Peter Misery and His Dog Poverty" very happily reproduces the quaintness and poetic moral of the medieval German *Maerchen*. Another shining merit of these "plain tales from the mess-room", in contrast with many more elaborated French *contes*, is their unsullied pureness of both language and suggestion. They would answer aptly for a text-book in French prose, if anything so simple as merely reading a language be still suffered in contemporary doctoral education from cradle upward. W. P.

MOTIVE-FORCE AND MOTIVATION TRACKS. A Research in Will Psychology. By E. Boyd Barrett, Ph. D., S.J. New York: Longmans, Green & Co. 1911. Pp. 239.

There is here the record of a series of experiments in the psychological phenomena involved in volition. A number of experts (five) trained in introspection lend themselves as "subjects" to the tests. In order to secure impartial declarations they are all (except of course the author himself, who seems to have been both a subject and the experimenter) uninformed as to the specific purpose of the inquiry. Some eight colorless liquids of different tastes, varying from the pleasant to the most disgusting, are placed in as many vials, to which "nonsense" names (Bef, Chon, Liv, etc.) are assigned. The first series of experiments aims at associating (through taste and sight) these names with the respective liquids, in order that "the subjects" may at once recognize the substances on seeing the corresponding symbol. After this has been perfectly secured, the individual subjects are seated at a table furnished with the required electrical lights, clocks, etc., and with a mechanism for projecting a card upon which are printed two names corresponding to as many liquids. The experimenter then gives the following instruction: "Two words will appear corresponding to the substances in the two glasses. You are to choose between these substances and to drink at once the liquid which you have chosen;" or, more briefly: "*Choose a glass and drink from it.*" The experimenter now retires into an adjacent room, presses a button which signalizes to the subject that the card is about to appear. Then he

presses another button, and the card appears. The subject on hearing the signal concentrates his attention and recalls perhaps the instruction. On seeing the card he reads it, weighs more or less the merits of the alternatives proposed, reacts, takes up the glass, and drinks the substance. The experimenter now reënters and writes down at the dictation of the subject all that had passed in the latter's consciousness during the choice.

There were thus two periods in the experiments: 1. the tasting and naming or "recognition" period; 2. the "choice" period, consisting of two stages (a) that between the appearance of the card and the reaction; (b) that between the reaction and the realization of the choice by taking up the glass to drink. Every detail of consciousness in the mind of each subject, from the moment of perceiving the card until the execution of the choice, is minutely described; and, after repeated experiments, analyses, and averagings, are made the bases of some interesting generalizations regarding the influence of motives in determining choice, especially in forming determined "tracks" which eventually result in automatic decision and choice. Also some no less interesting and important inferences follow respecting the consequences of hesitation prior to choice, of the power of "hedonic" motives, appreciation of "values", etc. The whole study is seen in the end to throw some light on the psychology of character.

The book, it will thus be noticed, is on the whole a technical study of primary interest to the professional student of psychology; interesting to him both as a model of exact scientific method and as furnishing many significant details relating to imaging, feeling, and choosing. Readers who have a general knowledge of Psychology will find their introspective power sharpened by contact with the descriptions of mental phenomena set down. On the surface, as the author indeed anticipates, the whole procedure may at first seem unnatural, artificial, aloof from the ordinary modes and moods in which we mortals choose. On second thought, however, it will be seen that no little light is gained by making definite and precise that more or less vague knowledge which every one finds within himself when he sees and deliberately chooses, for instance, cider rather than vinegar.

Not the least value of the book lies in this that it makes the reader see more deeply into the will psychology of the scholastics. Those old "intro-spectionists" were keener and more exact in their analyses than they are credited with being. True, their method was "rational", "synthetic", "deductive", and so on. They made few psychico-physical experiments; but they saw inwardly pretty much what the writer of the present book has illustrated by outward ex-

perimentation. What Dr. Barrett says regarding the backwardness of "The Older Psychology" (sometimes it is just "the old Psychology" or "the old faculty Psychology") is not quite as accurate as is the record of his experiments; while what he writes of "Aquinas" seems just a trifle flippant as well as misleading. One who reads the *Prima Secundae* in the light of these experiments will recognize that "Aquinas" saw just what Doctors Michotte and Frausen and Centner saw (though not probably with the same surface minutiae) and that he saw it more deeply. By all means let us have plenty of the "New Psychology" and especially more works like the one before us. They fit in admirably with and fill out the less defined details described by "the Old Psychologists". At the same time let us not forget the headiness of the new wine.

DIE GESCHICHTE DER SCHOLASTISCHEN METHODE. Von Dr. Martin Grabmann, Prof. der Dogm. am Bischöfl. Lyzeum zu Eichstätt. Band II. St. Louis, Mo., und Freiburg i. B.: B. Herder. 1911. Pp. 599.

The preceding volume in this important work on scholastic methodology appeared some two years since and was at the time reviewed in these pages. The present volume covers the twelfth century and the beginning of the thirteenth. The first part exhibits the general factors and viewpoints of the scholastic method during the period designated—the gradual centralization of higher studies at Paris, the development of didactic instruments, lectures, disputations, literature, libraries, opposition to dialecticism, mysticism, etc. The second and much larger part follows the special development of Scholasticism during the same period. The beginnings and growth of the "Sentences literature" in the Schools of William of Champeaux and Anselm of Laon, the teachings and influence of Abelard, Hugh of St. Victor, Robert of Melun, Peter the Lombard, the School of Chartres (Gilbert de la Porée, John of Salisbury, Alanus of Lisle), Peter Cantor, Peter of Poitiers—the mere mention of these central topics and names will be enough to suggest to the interested reader the importance of the matter with which the work deals.

While the immediate purpose of the volume is to show forth the development of scholastic method, this end could not be attained except through a very considerable presentation of the actual results of that method, together with a portrayal of the personality and the surroundings of the workers—their living "laboratories", tools, schools, disciples, etc. Professor Grabmann has not been content with a study of the printed literature of the subject. He has

searched the principal libraries of Europe for the pertinent manuscripts, and from the latter he has drawn facts and incidents which have not only been unknown thus far, but which will considerably alter as well as enlarge the judgments heretofore passed on the Scholastics. The judgments of the learned, to say nothing of the unlearned, world respecting the social, political, and religious life of the Middle Ages have undergone considerable modifications and reversals during the past few decades. It will not be expecting the improbable to look forward to similar changes in the hitherto current estimate of the intellectual life and especially of Scholasticism. The recent *History of Medieval Philosophy* by Professor De Wulf has been already influential in this direction. The brilliant and sympathetic, even if not in every detail accurate, picture recently drawn by Mr. Henry Osborn Taylor in his *The Medieval Mind* can hardly fail of like fruitage. The present profound and original study by Professor Grabmann will certainly carry on the "moulting process" of adjudication, and help yet more to convince the modern mind that the medieval thinkers were not mere "subjective apriorists", but earnest seekers for objective truth; that they saw far more deeply, and surely more comprehensively, into such truth than has usually been supposed; and that though they believed in the supernatural, their whole system, and especially their method, is that of *fides quaerens intellectum*. A study of Professor Grabmann will unanswerably establish all this—a study, by the way, that is made more easy for those to whom German is an acquired language by the author's perfectly luminous style. It remains to say that another volume dealing with the golden age of Scholasticism is in preparation and is promised for the near future.

MÉMOIRES D'UN PRÊTRE D'HIER. Par E. Dessiaux. Paris: P. Téqui. 1911. Pp. x–354.

These memoirs are the autobiography of a French rural priest, who surveys his career in five stages: "Le Foyer", "Le Petit Seminaire", "Le Grand Seminaire", "Le Vicariat", "Le Pastorat". The first three chapters are cast in retrospective form, presenting a connected outline of the "hearth", or early home life; preparatory training in the Lower Seminary, and a theological student's course in the Upper Seminary. The two mature stages, the assistantship and pastorate, are in the chronicle form of a personal diary, with entries of more or less broken continuity for time or topic. The author was admitted to the Upper Seminary in 1870, pending war with Prussia. In substance, this is an intensely human document; colloquial in style, abounding in sardonic humor, quickness of sentiment, pain and pleasure. The tone is pervasively youthful, too, as of a

"perennial" seminarian, who never lost a student's habitual buoyancy. Lights and shadows are drawn with Rembrandt sharpness, and perhaps the shading is ultra deep, under some incessant consciousness of our "mourning and weeping in this valley of tears".

An uppermost thought in the mind of one perusing this book in the twofold light of France that was, namely, Catholic, "Most Christian" France, and of France that now is (or had recently been, might we hope to turn it), is: How in the world came Catholic France to part company, if even only on the surface, and for transient caprice, with her Catholic life and habits? All observers of France that was, will recall with fresh force, in perusing this volume, how exceedingly intimate, organic, and institutional to the core, was once the bond between genuine Frenchmen and the native clergy, from baptismal font and parish register to the "Feast of the Dead", or wreaths for All Souls. Even the most zealous "bigot" in the French Protestant minority would scarcely have anticipated any serious estrangement between France at large and her Catholic institutions. Your coldly judicial Protestant of the Calvinistic Guizot stamp, such as one discerns in the *History of Civilization*, was not at all polemical in regard to the Catholic Church; like other equable statesmen, he took the Church soberly for granted, and must have perceived with amazement and grave dismay that recent frenzied repudiation of her sometime familiar Catholic affections by an infidel France. But the very reality of that former intimate attachment of the French for their clergy, so vividly reflected in this pastoral record, impels us to look for a speedy decline of the recent freakish tyranny of an estranged, atheistic rabble government, and for a lasting revival of normal relationship between the French people and the Catholic Church. The present writer remembers with pleasure how less than a quarter of a century past he was allowed to enjoy recreative walks with a certain genial Monsieur le Vicaire; and how not the least interesting feature in these walks to a democratic American, usually intercepted in France by barrier walls and forbidding hedges, was the churchman's *carte blanche* entrance to private properties. *Open sesame*, strode his benevolent Reverence through fields, lanes, barnyards, innermost courtyards; with matter-of-fact confidence, and unfailingly cordial welcome. W. P.

LATTER DAY CONVERTS. Translated from the French of the Rev. Alexis Crosnier, Professor in the University of Angers. By Katherine A. Hennessy. Philadelphia: John Joseph McVey. 1911. Pp. 112.

The Abbé Crosnier has wrought an admirable and somewhat novel piece of apologetics by presenting a composite picture of the history

of the conversion of five eminent literary men in modern France. They are Ferdinand Brunetière, leading critic and for many years editor of the *Revue des deux Mondes*; the romanticist Paul Bourget; the dramatist Coppée; the mystic Huysmans, and the poet Retté, —truly a representative group for psychological search into the moving cause that drew them out of the mazes of rationalism and sensism into the path of Catholic truth. Dr. Condé Pallen in his interesting preface concisely points out the purpose and benefit of the Abbé Crosnier's essay, when he styles it a "testimony amongst many of the drawing power of Catholic truth in open minds and sincere hearts". Here are five contemporary men, illustrious in the world of letters, who came, each in his own way, to the faith because it satisfies the aspirations of both mind and heart. Brunetière found science—if we confine the term to the sense in which it has been used in recent years as the rationalistic antithesis of religion—bankrupt. Huysmans was led along the highway of art; craving beauty, the complement of truth. Adolph Retté's conversion was a revulsion from sensualism and the barrenness of indifferentism. François Coppée returned to the Church through the chastening power of pain and wholesome sentiment. Paul Bourget discovered that modern sociology, founded on rationalism, neither explains human institutions nor saves them from wreck when they abandon the guidance of the supernatural. The little volume has an excellent mission and is likely to do much good.

NEW SERIES OF HOMILIES FOR THE WHOLE YEAR. By the Right Rev. Jeremias Bonomelli, D.D., Bishop of Cremona. Translated by the Right Rev. Thomas S. Byrne, D.D., Bishop of Nashville. Vols. V and VI. The Common of Saints. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 341 and 315.

Judgments on sermon literature enjoy the proverbial latitude of taste. What suits one preacher may not suit his neighbor. Opinions on the part of the pew differ no less. Gahan is still relished sometimes, in the back country, though Bourdaloue is no longer popular in the city. However, as regards Bishop Bonomelli's sermons there is no variation of judgment. They are all liked, always and everywhere. His *Homilies* on the Sunday Epistles and Gospels (4 Vols. Benziger) have won their way to universal favor. They explain the Sacred Text literally with no accommodated meanings fancifully and sentimentally interjected. They are direct, clear, virile in thought and style. Their unction is genuine. In a word they are sound, sane, sensible, natural. The same experienced hand that has given us so good an English translation of the Sunday Homilies

adds now to the preceding four another pair of volumes. These explain the Epistles and Gospels of the *Commune Sanctorum* of the Missal; from those belonging to *Bishop-Martyr* onward consecutively to the end, the *Dedicatio Ecclesiae* inclusive; the *Apostles* alone being omitted—an omission which, it may be hoped, will be subsequently made good.

After all that has been said before in these pages in commendation of the former volumes nothing need be added in praise of the present. They are equally good and worthy of their antecedents.

Attention, however, may be directed to the preface, introducing the fifth volume, wherein the author vigorously inveighs against pseudo-preaching—the abuse of the so-called *Conference* oratory which has spread from France, Paris, into Italy—and which the Bishop holds to be "one of the causes of the ignorance of the people with regard to the truths of religion" (p. 29). Although this high-soaring style of pulpit oration is not so prevalent with us as it is in Latin Europe, the advice given by the eminent author, based as it is on solid learning, genuine piety, and wide experience, will be found universally inspiring and informing; and though we may not cry "fewer Conferences", we can at least echo the demand for "more *Catechism* and moral *Discourses* prepared and delivered as they should be!" (ib.).

MANUEL DE SOCIOLOGIE CATHOLIQUE. Par R. P. A. Belliot, O.F.M. Paris: P. Lethielleux. 1911. Pp. 690.

LE MODERNISME SOCIAL. Décadence ou Régénération. Par l'Abbé J. Fontaine. Paris: Lethielleux. 1911. Pp. 500.

We have long been waiting for a Catholic manual of Sociology. There have been, it is true, a number of attempts to supply such a work, especially in German and French, and one at least in Italian which has been translated into English. None of these works, however, it must be confessed, has reached a high degree of success. Either they have remained unfinished or they have been found too vague, too a priori, too little in touch with history, or too restricted in their practical solution of social and economic problems. It may safely be said that the present *Manuel de Sociologie Catholique* goes far to supply this demand—"goes far", because the sort of work required is twofold, or perhaps better, two distinct works are needed; one that shall show how "the sociality" which, as every manual of Catholic ethics proves, is "a property of human nature", develops into the actual social organism. Nothing is easier than to prove that man is by "nature" social; and no doubt this truism must

be insisted on so long as there are believers in the social contract who base society on free human choice. On the other hand, the truism means very little until its implications are enucleated, until it is shown, both in the light of history and by a careful systematic study of what is now called social or folk psychology, what are the processes whereby social units—individuals or (and) families become united into larger groups and eventually into the perfect social organism, the civil state. Of this kind of works, i. e. on social psychology, we have, we may venture to say, not one.

Besides such a work we feel also the need of a comprehensive treatment on what may be termed social vitality, social action in view of social welfare. We have indeed, as was said above, a number of books of the kind, but all more or less incomplete. The work before us stands easily to the front as regards comprehensiveness of material, thoroughly systematic presentation, and practical applicability.

One misses at the start a definition of Sociology; but from the preliminary chapter one easily infers that the author conceives Sociology to be the solution of "the social question"—which question, as he shows, is but a specific form of the general problem of life. The *problème vital* is solved in the brute kingdom, chiefly by conflict, by struggle for existence. The same method is actually and very generally at work in human society; but it springs from egoism and begets disorganization, corruption, destruction. The only solution of the vital problem for man lies in coöperation, which, springing as it should from love, begets organization, civilization, fruitfulness. Egoism engenders the individualistic; charity, the coöperative system. The author discusses these opposing solutions of the problem of life and then defines more distinctly "the social question" and the solutions proposed by Individualism, Socialism, and Christianity.

After these preliminaries have been stated, the plan of the work unfolds into three parts. In the first part "the social question"—that is, the problem of fruitful and peaceful life in society, or the question of Riches and Poverty, of Labor and Capital—is studied as it manifests itself throughout human history, ancient, medieval, modern, with a view to indicate the working of the two conflicting principles, egoism or individualism, and charity or cooperation, in effecting the alternate progressions and retrogressions of humanity.

The second part of the book is theoretical. In it are developed the arguments for the same principles based upon a study of the general facts on which the present social order rests (property,

capital, labor), and a study of the main "sociological" systems. The subjects of capital, interest, labor, wages, socialism, are treated at proportionate length, and in the light of historical facts as well as theoretical argument.

The third part of the book deals with the wounds that afflict society and their remedies. The evils described are (1) religious (Judaism, Freemasonry); (2) moral (false philosophies, a corrupt press, wrong education, luxury, alcoholism); (3) political (these of course vary with governments; the author describes those most prevalent in France); (4) economic (defects in distribution and consumption, excessive luxury, etc.); (5) social (desertion of agriculture, depopulation, anarchism, etc.) Over against these divers evils the author sets forth the appropriate "remedies" summed up as "social works", ecclesiastical and laic; and "social organizations"—in the lower grade the family, coöperative groupings, etc., and in the higher the State and the Church.

The foregoing outline may suffice to give the reader some idea of the scope of the work and to show how appropriately it combines history, theory, and practice. It will not suffice, however, to demonstrate how skillfully, thoroughly, and luminously the immense amount of material has been analyzed and systematized. For this the reader must go to the book itself. If there is one fault to be found with the work it is the embarrassment of its riches. There is almost an overwhelming mass of fact, argument, illustration, and suggestion. Nevertheless, if this be a fault, it is the exaggeration of a virtue and one which the student will easily learn to manage, especially since the volume contains besides an index of authors, an analytical table of matter covering fully fifty pages —a luxury not often so lavishly furnished by Continental bookmakers.

The foregoing review was already in type when the Abbé Fontaine's recent work, *Le Modernisme Social,* came to hand. The book is not a treatise on Sociology, the author having dealt with that subject in a former volume, *Le Modernisme Sociologique,* which has been previously reviewed in these pages. The same principles, motives, and spirit, however, pervade both works. In the earlier volume the author's aim was to warn his countrymen of the process of "dechristianization" entailed by the "dogmatic modernism" condemned by the Encyclical *Pascendi Dominici Gregis,* and the social dissolution to which the theories proclaimed by "the New Sociology" must inevitably lead. Decadence, he pointed out, would be the outcome of modernistic sociology; "regeneration" could be hoped for only from fidelity to sound Catholic principles; those,

namely, that had been formulated by Pius X in the aforesaid Encyclical.

In the recent volume in title above, social and economic facts are examined more in detail, the major part of the study being devoted to the relation of the State as well as the Church to those facts. This of course involves a comprehensive examination of Socialism in its various forms, scientific and Christian, so-called—the incompatibility of these systems with Catholic principles being of course the conclusion. M. Fontaine sees great and rapidly approaching danger resulting from the disunited condition of Catholics in France and from the un-Catholic and anti-Catholic spirit actuating the labor organizations, with their growing tendency toward Socialism. The same danger however, he recognizes, is not at present menacing outside his own country; but with the logical temper of the French, he says, and their lack of that practical sense of reality which so often checks, for instance, the Englishman; with their beautiful illusion of a senseless humanitarianism and their passion for utopias, everything is to fear for France. If the sound sense of the people does not recover itself, and unless they are aided and guided by some superior minds and some characters of indomitable energy, "we shall end before long," he says, "in a collectivism which, spreading all around us, will certainly hasten the social decomposition already so far advanced amongst the Latin races" (p. vii). Whether the author reads the signs of the times aright or not it is obviously impossible to decide. There will hardly be a question, however, as to the strength of his convictions, the virility of his defence thereof, and above all the strength of his Catholic loyalty. Some may consider him ultraconservative and reactionary in certain opinions, perhaps also too quick to take alarm. Be that as it may, his opinions must be reckoned with by whomsoever would understand the social and economic no less than the political and religious conditions of present-day France.

PSYCHOLOGY WITHOUT A SOUL. A Criticism. By Hubert Gruender, S.J., Professor of Psychology of St. Louis University. St. Louis, Mo.: B. Herder. 1912. Pp. 262.

In the opening sentence of a Latin opuscle, *De Qualitatibus Sensibilibus*, published about a year ago, Father Gruender assigns as his motive for writing that "hisce temporibus non tam compendia quam monographiae . . . a disciplinarum variarum peritis desiderari." There is indeed no lack of "compendia" of philosophy, especially in Latin; what would be of greater utility would be "monographs", whether in Latin or the vernacular, and dealing with special subjects

in more detail and wider bearings; of the class and kind indeed to which the *De Qualitatibus Sensibilibus*, just mentioned, itself belongs—a monograph which, by the way, would have been still more welcome had the author not limited it to sound and color but included at least briefly the other sensible qualities.

Father Gruender has also published a short monograph in English, on *Free Will*, and now he adds another on the "soulless Psychology"—a pseudo-science which has grown up and spread widely during the past half-century. The work is primarily a *criticism*, not indeed of science rightly so-called, much less of genuine experimental Psychology. The author pays ample tribute to whatever of fact and legitimate inference the latter method of research has added to what is usually called rational Psychology. It is simply the unscientific hypotheses and unwarranted inferences too often paraded under the guise of science, that he dissects and unmasks. The pretence of constructing a scientific psychology in which there is no place or need for a soul: the endeavor to reduce the principle of life, sentience, thought, and will, to a sort of by-product, an "epiphenomenon" of the brain—it is this sham psychology, in which to the guileless inquirer is handed over the worthless paper of words, words to which there answers in reality no redeeming metal but only the images projected by the writers of certain text-books: it is this counterfeit psychology that he seeks to hunt down. For this reason his book will prove a caution and a protection to the youth in our secular educational institutions, wherein the text-books composed by James, Titchener, Wundt, and others, are used; in which books a subtle materialism, all the more insidious because disclaimed to be such by the authors, is really the pervading spirit.

Whilst however Father Gruender's essay is a criticism, it is no less constructive. It gives, briefly at least, the chief positive arguments for the substantiality, simplicity, and spirituality of the soul. Moreover, it shows that there is no discord between the truths of "the old" and the discovered facts of "the new psychology"—how aptly indeed the former assimilates the results of the latter. In this wise it will make good adjunct reading for scholastic students. And it will be all the more welcome because the book is written in a bright clever style, and arranged in pointed paragraphs, which catch the eye and facilitate perusal. There are also a good bibliography and a glossary of terms which place the subject-matter within the capacity of the average lay reader.

Literary Chat.

A neat little volume that contains nourishment for the heart as well as the head is *Our Daily Bread: Talks on Frequent Communion* by the Rev. Walter Dwight, S.J. The "talks" are familiar; pleasant in style, as they should be; thoughtful withal and well illustrated (New York, The Apostleship of Prayer).

Another beautiful little volume, and one that will be appreciated by those who read German, is *Das Probleme des Leidens*, by the Bishop of Rottenburg, Dr. P. W. von Keppler—whose name as well as his personality recalls to mind that other great prelate and champion of the laboring classes, William von Ketteler. The problem of pain is a world-old enigma with which pagan philosophy, old and new, has grappled in vain. Only the light reflected by the Crucified can dispel some of its darkness. This idea the Bishop of Rottenburg has developed in the first two chapters, which treat of the problem of suffering—(1) in the history of morals, and (2) in ancient philosophy. The concluding chapter treats of compassion in the ancient world. The subjects are discussed in a style wherein beauty vies with learning for precedence. The treasuries of the ancient classics have especially been laid under contribution, for much of the matter was delivered as an academic lecture at the University of Freiburg (Herder, St. Louis, Mo.).

Perhaps more and more the clergy are coming to realize that Socialism is not simply Collectivism, an economic scheme of proposed social reform, more or less impracticable, and possibly not to be entirely unwelcomed as a way out, a transitional medium, from present evils to a future betterment. It is now, however, being more distinctly recognized that Collectivism, whilst in one sense the substance of Socialism, is in another and a much more pregnant sense a decoy to entrap the masses.

The fact that Socialism is a world-view, a philosophy of life with all its implications, has of course all along been seen by even the least observing—a philosophy thoroughly agnostic if not avowedly, absolutely, and universally materialistic. But many have lulled themselves to apathy by the thought that this was at most a theory of certain Socialistic writers, whose words had little or no practical influence on the rank and file of the Socialist army made up of men who were in reality simply seeking a social reformation, a fair share of justice for the working classes to which they themselves more or less might belong. In them there was no anti-religious prejudices or tendencies.

This naive interpretation of the Socialist movement has probably no longer much hold on the mind of any thoughtful observer. The rank and file may indeed be allured into the army by the promises held out to them by the leaders; but they are not long in the camp without absorbing, and right willingly indeed, the whole program of purposes and methods of the Social Revolution—its sheer materialistic view of life and its anti-religiousness.

The pronouncement of the Socialist party at their last convention (Chicago, 1908), that "the party is primarily an economic and political movement and is not concerned with matters of religious belief", won acceptance only as a matter of policy, and even thus by a majority of but one out of a total vote of 157. How much Socialism as a philosophy is in fact "concerned with matters of religious belief" may be seen by reading such compilations of its authoritative teachings as have been made by Cathrein, Ming, Goldstein, and others.

Moreover, the time has passed by when Socialism was associated simply with beetling brows, black beards, and beer. The vast army steadily marching

onward to what indeed looks like assured victory is gaining more and more from the educated classes and the magisterial profession. Probably the most thoughtful book that has yet appeared has been written by a lecturer at Columbia University, the late Mr. Edmond Kelly—a book, by the way, which through an oversight appears on the list of Catholic works in the *Ecclesiastical Year Book*. Every one knows how both teachers and students are being organized into Socialistic clubs at the leading institutions of learning throughout the world. At any rate the clergy cannot afford to be apathetic. After us the deluge? Perhaps not so far ahead.

The priests of the Ohio Valley have certainly done a wise thing in publishing and distributing broadcast amongst the clergy that excellent little pamphlet *The Pastor and Socialism* by Father Husslein, S.J. (New York: The America Press). It is indeed a well-informed paper, timely, to the point, and apt in practicable suggestion. It shows that the priest's duty is not simply to make himself accurately acquainted with what Socialism is and means to do, so that he may defend his flock from its insidious doctrines and methods, but that he must provide a preventive to the evil and an antidote for the virus.

The German clergy in this country, stimulated by the noble example of their brethren in the Fatherland, have long been zealously active in this direction, organizing their people, providing courses of lectures on economic problems, and promoting the anti-Socialistic press, especially that excellent organ *Social Justice*, half of which periodical, by the way, is printed in English. The publishers are now extending its usefulness by inaugurating a movement which enables priests to borrow lantern slides on very easy conditions.

Regarding this latter feature, it may not be amiss to emphasize here the value of this adjunct to pastoral efficiency. Stereopticon or moving-picture entertainments are being more utilized by the clergy, not simply as an instructive and recreative instrument for the people, but as a quasi-necessary protective against the allurement of immoral shows. We may inveigh all we can against these popular shows that are multiplying throughout the land, but unless the priest himself provide a substitute to engage the youth under his charge they will inevitably seek their pleasure in places where their virtue becomes sullied or lost.

While we have in English a fairly large number of well-known and useful books and pamphlets treating of Socialism and allied topics, the German and French have naturally a greater abundance. In the former language there has recently appeared a pamphlet entitled *Antike und moderne Gedanken über die Arbeit* (Ancient and Modern Thoughts on Labor). It is a sample of the solid, instructive thought which the Germans and serious readers rightly prize. The author is Dr. Heinrich Weinand, and it is published in the well known series of *Apologetische Tagesfragen* (Apologetic Questions of the Day) issued by the *Volksverein* at M. Gladbach.

In the French we have recently a slender brochure entitled *L'Ouvrière*. It is written by Mlle. Jules Simon, the granddaughter of the political philosopher, M. Jules Simon, who while yet a freethinker wrote a larger work bearing the same title. He died a Christian. His granddaughter, the heir of his final faith, has written *L'Ouvrière*, not from the standpoint of economics but of faith, to remind the working man and woman that they can hope from materialism for no surcease from the miseries of their lot. In brief, pointed paragraphs she shows how their burdens may be lightened by the helps that faith and charity provide. The closing chapter on the international Catholic association for the protection of girls indicates one of the ways in which those helps have obtained organized expression (Paris, Bloud & Cie.).

The foregoing notes were already *in facto esse*, when the initial number of *The Common Cause* made its welcome appearance. The new magazine inaugurates "the first organized and systematic movement in opposition to Socialism that has been undertaken in America". It is therefore "a magazine with a mission", and its policy as outlined by one of its directors in the opening article is inspiring and bright with the promise of great good. The execution of that policy, so far as it is embodied in the first number, is quite true to the ideal proposed; and the high reputation of its Board of Directors, which includes such names as Drs. James J. Walsh and Condé B. Pallen, may be taken as a guarantee of the continued reliableness of the undertaking. Perhaps the first article does not quite fulfil the promise of its title, "The Basic Principles of Socialism"; but on the whole the papers are solid and well written. The clergy will doubtless give the magazine, which fits in so closely with their own priestly mission, the fullest possible measure of support and propagation.

The opinions of so famous an inventive genius as Thomas Edison are worth knowing and many may care to read in the magazine what he thinks of that "open-mouth philosophy of indolence which finds a fine name in Socialism". On the other hand, in view of the fact that he has recently given public expression to his own "open-mouth philosophy" of "ignorance" (thus the title of the article), the place of honor assigned to his portrait as the frontispiece of the *Common Cause* is not so appropriate.[1]

Should any unsuspecting reader be tempted to buy a pamphlet bearing the ambitious title of *An Essay on the Amelioration of Mankind*, by Thecor, let him know that, while the name promises much, the thing it stands for is less than a minus sign. There are in it a few commonplaces about *homo Europaeus*, *homo Alpinus* and *homo Mediterraneus*; also a few statements as false as they are low and vile. The "amelioration of mankind" is to be accomplished by strictly interracial marriage, and regulation of offspring. That is all. The brochure contains one dozen pages; is published somewhere in London at *six pence*. It is worth infinitely less than a penny.

In his last Advent Pastoral, Dr. Casartelli, the Bishop of Salford, addressing his diocesans on the subject of organization and the benefits that have accrued to the Catholic Church in strengthening the bonds of charity and order, refers to the institution of the Catholic Boys' Brigade in the following words:

"Another direction in which progress has been truly remarkable during the year now ending is in the rapid growth and development of that valuable organization for the protection and welfare of our boys and youths, the Catholic Boys' Brigade, in which we may without boasting claim to have taken up the premier position among the dioceses of England. This is very largely owing to the self-denying labors of our officers and chaplains. To our mind scarcely any kind of religious-social work is more vitally important than the after-care of our boys in those critical years just after they have left school. This is the time when the Brigade proves to be the Providence of our boys; hence the very great importance we attach to it."

The first article on the Catholic Boys' Brigade in the December number of the REVIEW has elicited many inquiries about the practicability of introducing into America the system which has proved so successful in Catholic parishes of England. The subject will be thoroughly discussed in a series of papers now appearing in the REVIEW. In the meantime we give here the writer's address for pastors who wish to communicate directly with Lieut.-Colonel J. S. Gaukroger, 634 Whitworth Road, Healy, Rochdale, England.

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[1] The Social Reform Press, 154 East 23rd Street, New York City. Subscription, $2.00.

A German translation of Canon Sheehan's *The Blindness of Doctor Gray* is published by the Benzigers (Einsiedeln, Switzerland), with an introductory biographical sketch of the author. The translator, Oscar Jacob, has done his task creditably inasmuch as he adheres as a rule quite closely to the literal rendering of the original. Whether this is always an advantage may be questioned, but as the theme is set in characteristically national surroundings the atmosphere of the story is thus perhaps best preserved.

Referring to the Benziger firm in Europe as the publishers of Father Sheehan's work, we are reminded that the American house of Benziger Brothers has lately associated with it Mr. Xavier N. Benziger, son of Nicholas C. Benziger. The new partnership is not without significance to Catholic interests in the United States. The firm of the Benzigers was established in 1792 at Einsiedeln in Switzerland. Early during the same century the Benedictines, who had laid the foundations of their monastery there under St. Meinrad in the ninth century, had erected the famous abbey where art and letters were being cultivated; and the Benzigers became the medium for disseminating much of that work throughout Europe and America. Mr. Xavier is the first member of the fifth generation to enter the business, and the confidence inspired by the integrity and business enterprise of the old firm from the days when the great-greatgrandfather of the present junior member laid the foundations of what is to-day one of the most potent factors of Catholic literary enterprise in the world, receives a new impulse.

Father Tanquerey's two theological handbooks of Dogmatic and Moral Theology have secured an enviable reputation in our theological schools for practical adaptation to present-day needs as well as for systematic presentation and theological accuracy. Both works, each comprising three volumes, are called *Synopses*. They deal respectively with fundamental and special dogma, with fundamental morals and the Sacraments. Of the Moral Theological Synopsis there exist two editions. The one deals with the Sacraments from the dogmatic as well as the pastoral standpoint, a plan which is preferred by many professors and which saves time by doing away with the special course in dogma *De Re Sacramentaria*. The other edition treats the Sacraments separately in their moral theological aspect. Two supplementary pamphlets called *Additamenta* and *De Censuris Ecclesiasticis* practically bring the above works up to date.

The value of Father Tanquerey's work is greatly enhanced by his most recent *Brevior Synopsis Theologiae Moralis et Pastoralis*, which he has written in collaboration with E. M. Quévastre. It is a digest of fundamental and special moral theology. Besides giving a ready survey of the principles upon which the guide of consciences must base his conclusions, it illustrates them by aptly chosen forms. Thus it serves the pastoral clergy as well as the seminarist for review in a field of priestly studies that is rated above all others in practical value. The particular reason for mentioning this handy little volume in conjunction with the above-mentioned text-book on moral theology by the same author is that it directs the student at once to the changes in legislation that have been introduced and the consequent application of principles to the altered conditions brought about within very recent times (Benziger Bros.).

Dr. Hyvernat, of the Catholic University of America, has been entrusted with the translation and interpretation of a number of parchment and papyrus MSS. recently discovered in the ruins of an old Coptic Monastery in Egypt and purchased by Mr. Pierpont Morgan for the library in New York which bears his name. The date of the MSS., which are in the Sahidic dialect, takes us back to the Coptic readings of the Old and New Testaments of the time before St. Jerome. The find is a most important one in view of the revision of the Vulgate, for it cannot but throw light on the ancient Itala renderings,

and the variations introduced by St. Jerome in many passages of his translations and corrections.

Among recent important pedagogical and catechetical works is to be mentioned Brother Petronius Paltrane's volume *Paedagogik des hl. Johann Baptist de la Salle und der Christl. Schulbrüder.* It forms Volume XVII of Herder's Pedagogical Library, and should be translated into English at once, because it is a practical application of fundamental principles of education without being wedded to the lines and prescriptions which characterize many of our pedagogical textbooks and make them simply mediums of one-sided theories and educational experiments.

Another work proposing to develop the principles of the educational process is *Paedagogische Grundfragen* by Father Franz Krus, S.J. It deals with education in general, both from the natural and religious standpoints, but is meant chiefly for academic readers and largely takes its illustrations from conditions in Austria, Prussia, and Bavaria. Nevertheless there is much to be gained from the book, especially in the author's considerations of how to combat the criminal tendencies in our youth to which a materialistic atmosphere invites the young (Felizian Rauch, Innsbruck).

Simultaneously with the above comes to us (Fr. Pustet & Co.) a German translation of the Dominican Father P. Gillet's *L'Éducation du Caractère,* which has reached a twelfth edition in France. It is based almost exclusively on the philosophy of Aristotle, of which the author has made a thorough study, as shown in his *Du Fondement intellectuel de la Morale d'après Aristote.* The translator is himself a writer who has done some original work in the same direction. He published a book (of about three hundred pages) entitled *Der Charakter.* The present volume, *Charakterbildung,* by Gillet is to supplement Muszynski's work.

The articles dealing with the life of Bishop Ketteler as a social reformer will be concluded in the next issue. Shortly thereafter the whole series, revised, will be published in book form under the title of *Life of Wilhelm Emmanuel von Ketteler, Bishop of Mayence, a Modern Social Reformer.* Selected works of Bishop Ketteler, comprising his religious, pastoral, socio-political, and personal writings, have just been published in three volumes by Joseph Koesel (Kempten and Munich); they make a dignified supplement to the German biography by Father Michael Pfülf, S.J. While the conditions pictured in the biography by George Metlake refer chiefly to social life in Germany, the application of the truths and principles set forth therein is easily made to conditions in other lands and especially in America, where Socialism is largely of German growth, whilst the efficient methods of combating it are wholly Catholic.

In the midsummer of 1909 there died at St. Louis University a Jesuit priest, Father James J. Conway, whose beneficent activity as an educator and writer was making itself felt in Catholic circles throughout the United States. Although only fifty-four years old at the time of his death, he left a large number of devoted friends whom his kind and wise direction had influenced for good. One of these, M. Louise Garesché, has written an appreciative biography of the lamented priest, which contains a number of letters and three sermons from his pen (B. Herder).

ARTICLES FOR MARCH.

Among the articles of special interest in the coming number of the REVIEW will be one on "Church Windows" or the art of ecclesiastical glass painting. The article will have some superb illustrations in colors, and will be supplemented by suggestions on stained-glass decoration from artists and experts to whom the paper has been submitted for criticism before publication.

Another article of special and practical interest to the clergy will be the one on "Incardination and Excardination of Priests in the United States"; together with the necessary formulas for making the adoption.

In continuation of the discussion on Vasectomy, Dr. Austin O'Malley will contribute a paper entitled "Qualis ad validum matrimonium requiritur inseminatio." The article, which is both physiological and theological, is in a measure supplementary of the author's "Responsio" to Fr. Ferreres, S.J., in this number.

Dr. Costantini will write on "Roman Architecture." Other articles are on the "Catholic Boys' Brigade" and its advantages over the Boy Scout system; "Chesterton as an Apologetic Writer," by Father P. J. Gannon, S.J.; "The Tiresome Preacher," by the Rev. Francis P. Donnelly, S.J.; etc., etc.

We hope also to be able in the same issue to print the new *Ordo*, so that priests disposed to avail themselves of the privilege of reciting the Office according to the recently published decrees, may have no difficulty.

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